

HERESIOGRAPHY:

O R,

A description of the Hereticks
and Sectaries of these latter times.

By E. Pagitt.



The second Edition, with some Additions:
as in the Page following.

MATH. 15. 17.

Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly are ravening Wolves.

1 TIM. 4. 1.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and doctrines of Devils: Speaking lyes in hypocrisie, having their consciences seared with a hot Iron.

Imprimatur. J. A. CRANFORD.

L O N D O N,

Printed by W. Wilson, for John Marshall and
Robert Trot, and are to be sold at their shops in
Corn-hill, over against the Exchange, and under the
Church of Edmond the King in Lombard street. 1645.

The names of the sects; viz.

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To the Right Honourable

Thomas Atkin, Lord Major of the

Citie of London, and to the Right Wor-

shipfull, Sir *Nicholas Raynten*. *Isaac Penington*,

Lieutenant of the Tower, Sir *Io: Woollaston*, *John Glyx* Re-

corder, Sir *John Cordell*, Sir *Thomas Soame*, Sir *John Gayr*,

Sir *Iacob Garrat*, *Thomas Adams*, *Io: warner*, *John Touse*,

Abraham Reynardson, Sir *George Garrat*, Sir *George*

Clerke, *John Langham*, *Thomas Andrewes*, *John Foulke*,

James Bunce, *William Gibbs* and *Richard Chambers* She-

riffes: *Samuel Warner*, *William Barkely*, *Thomas Foote*,

John Kendricke, *Thomas Culkapi*, *Simon Edmonds*, Alder-

men of the said Citie.



Right Honourable, and Right
Worshipfull, whereas I have
lately published a Christian-
ography, or a description of
many great Churches of
Christians in the world: some

of which are for extent, larger then the
Church of Rome in Europe, for time more
ancient, for succession as continual, for faith
more sound: who believe with us the church
of God to be Catholike, as it is in the Apo-
stles Creed, and not as it is set downe in the
new Trent Creed confined to Rome, who

B

renounce

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renounce the Popes Supremacie, some of them excommunicating him for a Schismatick and Heretick.

Who receive the holy Communion in both kindes, they all drinke of Christs cup, and abhor the Romish decree, made contrary to Christs Institution.

Who make no Images to be worshipped.

Who doe not acknowledge the figment of Purgatory, nor use any Prayers to be delivered from the fained paines thereof.

Who have their Prayers in their owne tongue, and mutter them not in latine as the Romists doe.

Who forbid not Marriage (the prohibiting of which is called by *St. Paul*, the *Doctrine of Divells*.) Their Priests may and doe marry.

Who hold not popish Transubstantiation.

Who prohibite not Lay-men the reading of the holy Scriptures commanded by Christ himfelfe.

Who doe not joyne with Christs Intercession the suffrages of Saints : nor with his Justification the merit of workes : nor with the Satisfaction Papall Indulgences.

These

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These points with some others, which the ambition and avarice of the Romists hath lately hatched, they renounce with us.

This worke I purposing to perfect and consummate to the glory of God, the great profit of the Church, & establishing of mens consciences, they seeing the unity and agreement of the holy Churches in the world with us; *Behold suddenly a numerous company of other Hereticks stole in upon us like the locusts, Rev. 9.*

As the unpure *Familists* who blasphemously pretend to be Godified like God, whereas indeed they are divellified like their Father the Divell.

The illuminated *Anabaptists* who blasphemously affirme the baptisme of children to be the marke of the Beast, and to come from Anti-christ.

The Donatistical *Brownists*, who in times past hid themselves in holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Antinomians*, who teach as I find, such a faire and easie way to heaven, viz. That a man need not be troubled by the law before faith, and that faith is not a going out of

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himselfe to take hold of Christ, but onely a discerning that Christ is his, and that after this, such a man must see nothing in himselfe, have nothing, doe nothing, need no sorrow nor repentance, nor bee pressed to duties, need never pray unlesse moved by the Spirit: If hee fall into sin, never the more disliked of God, nor his condition the worse: and that hee must abide in the height of comfort, though hee fall into grosse sin. The novelty of this doctrine takes so well, or rather ill that multitudes of simple men and women dance after their Pipes, they run after these men as if they were mad, crowding the Churches, filling their doors and windowes.

The *Independents* trouble also our poore Church, who pretend that they have a perfect modell of Church-government, which Almighty God hath revealed to them, which many like better then the government of the Reformed Churches, being perswaded that in Independency they may have liberty to doe what they list, having no government, hoping to be as free as their Teachers, who will have none at all.

The *Arminians* also an after-brood of the
Pellagians,

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Pellagians, broach their erroneous opinions.

The *Sabbatarians* affirm the old Jewish Sabbath to be kept, and not the Lords day.

The *Anti-sabbatarians* would have no particular Sabbath at all, but every day to be a sabbath to a Christian man.

The *Traskites*, who would have us observe many Jewish ceremonies.

WVe have also *Millenaries* who affirm that before the day of judgment Christ shal come down from heaven, and reign with the Saints upon earth 1000. years, in which time they shall destroy all the wicked, *binding their Kings in chaines, and Nobles in linkes of iron.*

WVee have *Herberingtonians*, who hold a hodge-podge of many heresies, troubling our peoples brains.

WVe have also *Saciniens*, who teach that Christ dyed not to satisfie for our sins: and also his Incarnation to be repugnant to reason, & not to be sufficiently proved by Scripture, with many other abominable errors.

We have *Arians*, who deny the Deity of Christ.

We have an Atheistical Sect, who affirme

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that mens soules sleep with their bodies untill the day of Judgement.

Wee have *Atheists* too many, as among others, one was committed by a Justice of Peace, who mock'd and jear'd at Christs Incarnation. His Father was burnt at *Thælouze* in *France*; he scapeth unpunished among us: too many others we have.

They preach, print, and practise their hereticall opinions openly: for books, *vide* the bloody *Tenet*, witnesse a tractate of divorce in which the bonds are let loose to inordinate lust: a pamphlet also, in which the soul is laid asleepe from the houre of death unto the houre of judgement, with many others.

Yea, since the suspension of our Church-government, every one that listeth turneth Preacher, as Shoo-makers, Coblers, Button-makers, Hostlers and such like, take upon them to expound the holy Scriptures, intrude into our Pulpits, and vent strange doctrine, tending to faction, sedition, and blasphemie.

What mischief these Sectaries have already done, we that have cure of soules in *London* find and see with great griefe of heart:
viz. Our

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viz. Our Congregations forsaking their Pastors; our people becomming of the Tribe of *Gad*, running after seducers as if they were mad; Infants not to be brought to the Sacrament of Baptisme; men refusing to receive the holy Communion, and the Lords Prayer accounted abhominable, &c. A Volume will hardly contain the hurt that these Sectaries have in a very short time done to this poore Church; and doth not the Commonwealth suffer with the Church? Whence are all these distractions? Who are the Incendiaries that have kindled & blown this fire among us but these?

Considering with my selfe the former happinesse of this Kingdome, and the sudden change that is betide it, it being fallen from the height of prosperitie to the lowest ebbe of misery, and this not by the incurfion of a Forreigne Nation, but by its owne children, who imbrue their hands in the bloud one of another with no lesse inhumanity then Cannibals or Men-eaters, without any reluctation at all; the Sonne against the Father, and the Father against the Son, being involved in a most cruell Warre without any hopes of Peace. And

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And moreover (which is worst of all) when I consider that some of our Clergy-men (who should like *Moses* stand in the gap to appease Gods anger) doe increase the same, not onely by blowing the fire, but by their Errors and Schismes which they broach and foment among us; by which they doe as much as in them lyeth to put mens soules in as great danger as their bodies.

And considering againe how wee are involved in a most cruell Warre without any hopes of peace, may not I cry out with the Prophet; *O that my head were full of water, and my eyes a fountaine of teares, that I might weepe for the slaine of my people !*

But all this being Gods permitting, let us with patience possesse our soules; let us trust in him, depend upon him, and in his good time hee will deliver his Church, and turne all to the best; and in the meane season every man doe his best to quench this fire. For my own part, these sad considerations made me leave my *Christianography*, and write an *Heresiography* to describe the Hereticks and Schismaticks of this time, in which I set downe their beginning among us; their hereticall

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reticall opinions and errors, confuting them; and also relate how other Princes and Common-wealths have suppressed them, and how severely some of them have beene punished among us.

I know my reverend Brethren have not beene wanting to oppose these Hereticks in writing and preaching, in season and out of season, using all meanes to suppress these Heresies, having to that end chosen speciall men to preach severall Lectures in severall places; But without your helpe and the assistance of our Religious Patriots assembled in Parliament, they doe, and will increase upon us doe what we can.

This Treatise I present to your Lordship, and to this Honourable Senate. What can bee more sutable or fitter for you, Servants of the most high God, then that which tendeth to the glory of God, Edification of his Church, and vindication of the truth against the illusion of Sectaries and Heretikes?

What is more correspondent with the duty of Christian Magistrates then to assist Gods cause with your politicall Authority? A question may be asked whether it be law-
C full

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full for the Magistrates to use the sword against Heretickes? To this I answer; such whose Heresies are blasphemous in doctrine, or dangerous to the State, deserve death, the reason is, because they corrupt the faith. If such as poyson waters and fountaines at which men and beasts drinke, deserve Capitall punishment, how much more they that as much as in them lyeth goe about to poyson mens soules?

Yea, St. *Augustine* saith in his fifth Treatise upon *John*; *Quantum in ipsis est Christum in homine occidunt.*

The forenamed St. *Augustine* indeed wavered concerning this point for a time, as he confesseth in one of his Epistles: but when he saw the City wherein he dwelt was reclaimed from Donatisme by the Magistrates sword, he retracted his opinion.

And expecting the like successe in this honourable City, I doe implore your helps, & that for Iesus Christs sake: and I pray you give me leave to put you in mind of the Covenant we made in the presence of Almighty God the searcher of all hearts, with a true intent to performe the same, as wee should
answer

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answer at that great day, when the secrets of all hearts shall bee disclosed, viz. That we should in like manner without respect of persons endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, Prophanenesse, and whatsoever shall bee found to be contrary to sound Doctrine and the power of godlinesse, lest wee partake in other mens sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his Name one in the three Kingdomes.

And this I beseech you in the name of God to take in hand, laying aside all humane reasons.

Let not Gods cause goe to racke, nor by worldly policies and humane reason be protracted or retarded.

The Turke will not suffer *Mahomet* to be blasphemed: as we are Christians let us stand for Christ.

How dangerous the fostering of Heretikes hath been, histories declare, viz. Almighty God sent down fire from Heaven and consumed *Antioch*, being a Nursery of Heretikes: And also how the earth opened & swallow-

*Pau'us Dia-
cov. Lib 15.*

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Theodor. lib.
2. cap. 26.

ed Nicomedia, the meeting place of the blasphemous Arrians: also in the Commentaries of Sleidan, how the Anabaptists meeting first in Conventicles, surprized Munster: and how hardly Amsterdam escaped them, *Lambertus Hortensius* writeth.

The plague is of all diseases most infectious: I have lived among you almost a Iubile, and seene your great care and provision to keep the City from infection, in the shutting up the sicke, and in carrying them to your Pest-houses, in setting Warders to keep the whole from the sicke, in making of fires and perfuming the streets, in resorting to your Churches, in powring out your prayers to Almighty God with fasting and almes to be propitious to you. The plague of heresie is greater, and you are now in more danger then when you buried five thousand a week: You have power to keep these Hereticks and Sectaries from Conventickling and sholing together to infect one another. Fire is dangerous, many great Cities in Europe have been almost ruinated by it: I have seen your dilligence and dexterety in quenching it in the beginning: your breaking open your
Pipes

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Pipes for water making floods in your streets:
your Engins to cast the water upon the hou-
ses: your industry and paines is admirable.

Heresie is as dangerous as fire, use your
best endeavours to quench it before it con-
sume us.

Thus not doubting Right Honourable, &
Right Worshipfull, of your best endeavours
to suppress these Heretikes and Sectaries, by
whom not only many poore soules are infe-
cted, but also the holy name of God is blas-
phemed. I cease, most humbly entrea-
ting Almighty God to blesse this Ci-
tie, and to give unto you the frui-
tion of all temporall felicities
in this life, and the never-
failing fulnesse of blef-
sednesse in the life
to come

TO



To the Reader.

THOU which hast a tender Conscience, and desirest nothing so much as to know the right way to Heaven, having many doubts which cause thee to leave thy own Pastor, and runne not only to other publike Congregations, but also to the private meetings of the Separatists and others for resolution.

For thy sake and safety I have published this Treatise, in which thou maist discern Truth from Error, having their Errors set before thee, with the confutation of them out of the holy Scripture.

OUR Lord and Saviour in his holy Sermon in the Mount, telling his Disciples of the narrow way that leadeth unto life, hee specially forewarneth them of false Prophets: Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening Wolves. As if he should say, my deare Disciples, you hearing of the way to heaven, wil be inquiring after it, and especially of Prophets; But let me forewarn you of false Prophets, for in stead of directing you, they will put you out of the way. False prophets wil come, they
are

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are not sent: *St. Paul* asketh *how they can preach except they be sent?* and this standeth with good reason: every true Minister standeth in Gods room being the Lords Embassadour to deliver his will, who dare to this unsent? *No man taketh this honour unto himselfe, but hee that is called of God* saith my Author to the Hebrews.

But whence come they now, from the Schooles of the Prophets? no, many of them from mechanicke Trades: as one from a stable from currying his horses: another from his stall from cobling his shooes, & these sit down in *Moses* chaire to mend all, as Embassadours of Jesus Christ, as Heralds of the most high God: these take upon them to reveale the secrets of Almighty God, to open and shut heaven, to save mens soules.

But to heare these fellows to discourse of the holy Trinity, of Gods eternall decree and other deep points of Divinity: you may heare the mad men in *Bedlam* prate as wisely as they: and are not their hearers that run after them as mad as they? *Are they not bewitched?* as *St. Paul* telleth the *Gallatians*.

To you that are my Disciples: daily experience sheweth us whom the *Anabaptists*, *Brownists* and other Sectaries go about to seduce, viz. not drunkards, Adulterers, Swearers, and prophane persons whom the Devill hath ensnared already, but such as are desirous of heaven. They lead captive (saith *St. Paul*,) *silly women who are alwaies learning*. They come unto you in sheeps *In sheepes* cloathing. That is, like Zealous and holy Christians; *cloathing*. For example, the Devill turneth himselfe into an Angell of Light: *Baals* Priests used long prayers: the blasphemous *Arrians* (as *St. Bazill* writeth) were easily beleevd because of their counterfeit holinesse.

The

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The *Romish* seducers pretend great Sanctimony: the begging Fryers befool'd the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally they come to you with outward sanctimony, with a seeming contempt of the world; with long prayers, fasting teares, aimes-deeds, seeming-zeale, seeming-humility, seeming-harmlesse-nesse, &c.

They come to you in sheepes cloathing, insinuating themselves into you under colour of giving you good counsell: as the Divell their chiefe, counselling our first Parents to breake Gods Commandement, promised to make them like God: and tempting Christ in the wilderness, *promised to give him all the Kingdomes of the world and the glory of them.*

And that you may the better avoyd their enchantments, I will shew you the method they use in deceiving. As first they endeavour to separate the sheepe from their Shepheards, bringing them into contempt with their people, affirming them to be unprofitable, unpowerfull, taxing their conversations as prophane, and doctrine as erroneous. Thus smiting your Shepheards with their tongues, they draw you to their Conventicles.

2. To palliate their Errors, they parvert the holy Scriptures, as that Monster *Arrins* pretended to have 42 places of Scripture against the Deity of Christ, and this he learnt of his father the Devill, who perverted part of the 91. Psalme, *to tempt our Lord to cast himselfe downe from the pinnacle of the Temple.*

And for this cause these Heretikes are enemies to the ten Commandements, being some of the Law: to
the

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the Creed being a briefe of the Gospell, and to the Lords Prayer, being a perfect forme of Prayer, containing all that can be asked or prayed against, by which only a simple man may discerne any Heretick, contradicting any Commandement of the Decalogue, Article of the Faith, & Petition of the Lords Prayer. And for this cause the Church of *Rome* teacheth the Laity them in *Latine*, and also they leave out part of the decalogue in their Catechismes: and for other Heretikes, some doe null the whole Law, some the Creed, and others the Lords Prayer, affirming it to be abominable.

Againe, whatsoever outward shew they make of holinesse, they are indeed *ravening Wolves*; therefore our Lord biddeth us *beware of them*. The word *beware* precedeth danger: *As sheep are in danger among Wolves, so are your soules in danger among false Prophets*.

The journey of the *Israelites* to the earthly *Canaan*, was a type of our journey to the heavenly. And did not one false prophet, *Balaam*, doe them more mischief in their journey then *Og* the King of *Basban*, *Sehon* King of the *Amorites*, & all their enemies besides? yea, would the Devil himselfe in his own likeness have been more noxious to the Church of God then some Hereticks have beene? As one Heretick, *Arrius*, denying the Deity of Christ, in a manner infected the whole world.

The like did one other Heretick *Eutyches*, erring concerning his humanity, affirming the immensity of Christs divine nature to have swallowed up his humane. Now if Christ had not been man, how could

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he have dyed for us sinners? and if not God, how could he have wrought the salvation of mankind?

Galat. 5. 22.

Alas, what danger are we in now, being invironed with such a multitude of Heretickes? Our Lord telleth us againe, *by their fruits yee shall know them*: they pretend that they are led by the Spirit. The workes of the Spirit St. Paul setteth forth to bee *love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, and temperance*. If they were led by the holy Spirit, these would be their Characters. But St. Paul telleth us *that in the latter dayes there shall come men, lovers of their own selves, boasters, proud, cursed speakers, disobedient to Parents, unthankfull, unholy*.

2 Tim. 3.

Master Calvin that admirable man of God, whose name is yet terrible in the Kingdome of Popery, setteth down certaine Characters of these Impostors, taken out of St. Augustine.

1. *Great Boasters*, making ostentation of their owne worth, like *Simon Magus*, who bewitched the people, sayng that he himselte was some great man: Like the *Gnostikes* who had a high conceit of their owne knowledge, as if they were the onely knowing men of the whole world: their common talke is of their own worth and actions.

2. *Superbia tumidi*, blowne up with pride, and among us many proud spirits having not these preferments which they thought themselves worthy of, have forsaken our Church, and gone to *Rome* and *Amsterdam*.

3. *Calumnijs insidiosæ*, deceitfull slanderers: and in this faculty of all other Sects the *Brownists* excell: The *Jesuites* are not so bitter against our Church as the

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the *Separatists* compare their writings. *Michael* the Arch-Angell durst not give the Devill such cursed speaking, nor raile upon him as they doe upon us and Gods Church.

4. Treacherously seditious, not preaching peace as Christ commanded his Disciples to doe, but division: yea, the *Brownists* arrogate to themselves the name of *Separatists*, which well they may, being separated from their Mother Church, from all the Reformed Churches, and maliciously divided amongst themselves.

5. Lest they should seem to be destitute of the light of truth, they arrogate to themselves the shadow of austerity and shew of holinesse.

6. Sacrilegious, what the appetite of all *Schismatics* hath been in this way is notorious, caring not for the ruine of the whole Church, upon condition that they might get somewhat. They have so taught, that some thinke there is no such sinne as sacriledge at all.

Our Lord fore-warning us of *false Prophets*, and so lively describing them, and we having such Characters and markes to know them: Thou understanding the Decalogue, Creed, and Lords Prayer, if thou be misled, thy sin will light upon thine owne head. For is there any man so simple but can tell when their Doctrines they teach crosse any of these?

And one thing more will aggravate your defection before Almighty God, *viz.* Your Covenant and Oath wherewith you bound your selves in the presence of God, to suppress all Errors, Heresies, and Schisme; God forbid but that you should keep your Covenant

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which we ministred, and you received with great alacrity.

To draw to an end, *Epiphanius* writeth of the heresies of this time, calleth his Booke *Pænarium*, that is, a medicinable box, containing saving medicaments against lying doctrine.

The end of my writing is not to hurt any man, but to give warning to well minded soules, and especially to them that are entangled with Errors, to pray to God to give them grace to see and renounce their errors, and to acknowledge the truth, that they may recover themselves out of the snare of the devil.

And if my paines shall do any good in the confirmation of any against seducers, in forewarning them to beware of private Conventicles, and to keep them close to the publick Ministry of the Word, & communion of Saints in Gods Church, I shall thinke my labour well bestowed.

The God of peace grant that all they that confesse his holy Name, may agree in the truth of his holy Word, and live in unity and godly love, *Amen.*

10 AP 66

So prayeth thine in the Lord,
Old *Ephraim Pagitt.*



HERESIOGRAPHY:

OR

A Description of the Heretickes and Sectaries sprung up in this latter Age, &c.

Chap. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set down,

1. *Their Originall and first Proceedings.*
2. *Their Errors and Blasphemies.*
3. *A Confutation of their Errors.*
4. *The Orthodox Doctrine of the Church of England opposite to their Errors.*
5. *The severall Sects of Anabaptists.*
6. *Of their manner of Rebaptizing, and other fashions.*
7. *How Christian Princes & Magistrates have suppressed them: and especially how they have beene punished among us.*

8. Of their audacious boldnesse at this day to publish Bookes in defence of their Errors, and to challenge our Protestant Divines to publike disputations: and to intrude into our Pulpits to vent their Blasphemies.

9. Their moderne Tenents which they owne.

1. Of their Originall and first proceedings.

their Originall.

About the yeare of our Lord God 1521. Doctor *Luther* preaching the Gospel in *Saxony*, Almighty God blessing his labour, a new Sect (among many others through the instigation of the Devill) began to spring up in the said Country of certain fanaticall people, who boasted that they talked with God, and God with them, who commanded them to kill all the wicked, that is, all that were not of their Sect, and make a new world, in which the innocent and godly should live and reigne alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Storke*, who would tell his followers that God spake to him by an Angell, and revealed his will to him in dreames, promising him the place of the Angell *Gabriel*, and the Empire of the whole world. He affirmed the Saints must reigne in this world alone, and that he must be their Leader, to kill all the Kings and Princes of the world, and to repurge the Church. He tooke upon him also to have the gift of discerning spirits, and to know the Elect.

Anno 1529

Horten. de Anab. pag. 11.

In this mans Schoole was one *Thomas Munger* brought up, who amplyfied much his Masters Doctrine. Hee began to preach at *Alsted* in *Turingia*, where he made first an association, administering an oath to all that promised to assist him in killing the ungodly Princes and Magistrates: So long as hee preached but his dreames and Fancies the Elector of *Saxony* bore with him; but after he began to preach killing of Princes and Rebellion, he banished him from *Saxony*, who went to *Nurenberg*, and being driven from thence to *Mulhus* in *Turingia*, to which place divers of his old Disciples resorted: whatsoever he determined was received as an Oracle, especially when he preached that all goods must be common, and all

men to be free and of equall dignity an acceptable Doctrine in those parts, where the Nobility used their Tenants like slaves: upon this his preaching about 40000. Bores and Trades-men rose up in *Suevia* and *Franconia*, who tooke some of the Nobles, ransacked, plundered and burnt houses, carrying all before them: *Muncer* also having prepared Munition, and raised a numerous multitude (the meaner sort of people leaving their ploughes and loomes) armed themselves to become adventurers in this holy war: one *Phifer* a chiefe Associate of *Muncers*, rusheth into the Countries adjoyning, and destroyed many Towns, burnt many houses, and brought away some of the Nobles bound, with a great Booty; which good successe elevated the minds of these Sectaries and caused a defection in the County of *Mansfelt*: *Muncer* hoping this defection to be universall, takerh his journey to *Frankhus*, where the *Frankhusians* joyned with him. But before this snowball grew greater by rolling, Count *Mansfield* raiseth Forces, sets upon *Muncer*, and flew 200. of his men; *Muncer* reneweth his Army, pitcheth upon a hill by *Frankhus* intrenched with Carts, Count *Mansfield* with the Princes his Assistants pitying the rude company, sent to offer them impunity and generall pardon if they would but yield up the Author of that sedition & returne home. *Muncer* falls to preaching, telling them that he was sent from God to command and lead them in this action, and that they should certainly overthrow these and all other enemies of God; it being Gods promise (who cannot lye) *That the righteous should wash their feet in the bloud of the wicked*; and that he had promised him Victory, indowing him with such strength that he was able to turne all their bullets back with his Coat, so the Bores refused peace; upon this the Princes began to play upon them with their Ordnance, the Bores neither advanced nor fled, but fell a singing, *Come holy Ghost*, confiding and expecting that God would fight for them from heaven according to *Muncers* promise; But when the intrenchments of their Carts were broken, and the Princes Army came to handy blowes, 5000. of them being slain away fled the Bores, some one way, some another, but most of them to *Frankhus*, which City the Princes tooke with *Muncer* who lay

Sleiden lib 5.

Sleiden. 104.

Ch. Nelles.
pag. 11.

Ho tens. pag.
12. in tanta
horum homi-
um colluvie
ne unus qui-
dam invenit
e edikre as
desice it.
steid. 152.

lay hid therein, who with *Phifer* and 300 more were executed and put to death. *Muncer* was so dejected at his death that he could not make confession of his faith; but with much ado he could speake after the Duke of *Bruswike*, who taught him what he should say. Thus the *Suevian* Rebellion was extinguished, the root and branch seeming to be cut off; But the seeds remaining, *Germany* swarmed with *Anabaptists*, a new name, but in effect the old Sect with some additions. *Melchior Hopman* who called himselfe *Elia*, one of greater learning and parts then *Muncer*, began to vent the same Errors at *Strausburg*, for which he was imprisoned, & all his followers severely repressed. This Sect was dispersed in the higher and lower *Germany*, especially among the meaner sort of people; saith *Hertensius* one of my Authors, among that numerous rabble scarce one was found that was a Scholar, or could write or read.

The whole world was little enough for their ambition which they attempted to obtain, beginning their Empire at *Munster*. In the year 1532 *Munster* received the Gospel, & in the yeare 1533 there comes to Town *John Bebold* a Taylor of *Leyden*, & with him, or after him a great multitude of his fraternity, most of them *Hollanders*: These keeping Conventicles, got in few months a great party in *Munster*, & incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another, saying, they must not desert Gods cause. The Landgrave of *Hesse* pitying the distressed case of this City, sent Divines to set a bound to the unlimited extravagancy of the *Anabaptists*, offering disputation to them, which they refused, & took a more compendious way to work their own ends: One of them feigning himselfe to be seized with a propheticall spirit, ran about the City crying, *Repent, & be baptized again, lest the wrath of God fall upon you*; many cried with him, this crying ended in ransacking rich mens houses, & laying hands upon the owners; others rushed into the market place crying out, that all that were not re-baptized must be killed presently. The Evangelicks or Protestants gathered themselves in a place called *Overwater*, & there fortified themselves: after 3 daies there was a Composition made, that either

Party

Of Anabaptists.

5

Party should enjoy the freedom of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their letters to *Wexell*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave their houses, and come to *Munster*, they should have ten times more than they left at home, and with spirituall wealth attaine all worldly riches. These faire promises drew the scumme of the Towns adjoining to *Munster*, (the poore and idle sort liking that Religion best, that maketh all men alike, all goods common, that payeth no Rēnt, Tribute, nor Tithes, that puts downe those Lawes and Magistrates that restraine their licentiousnesse) so that in a short time the City was full of strangers, who looked upon it as upon the land of Promise. The *Anabaptists* knowing their strength ranne to St. *Maurice* Church, burnt it, seized upon the Armory, pillaged and defaced other Churches, depopulated the Colledges, burnt a faire Library, and finally drove the Protestants out of the City, crying out get yee hence all yee wicked, else yee shall all be slaine.

Lamber. Hor-
ten. page 16.

The *Anabaptists* being Masters of the City, began to erect a government, (although they were enemies to all Superiority, necessity and nature forcing them to chuse some governours, but the Prophets over-ruled all: one of the first orders that they made was, that every man should bring his gold, silver, and goods into the common stock upon paine of death: and there were two maiden Prophetesses that discovered the Concealers; also they ordered that all books should be burnt but the Bible, which was performed. *John* of *Leiden* being in a Prophetical Trance after he had slept three dayes, pretending to be dumbe, called for writing Tables, in which he writ downe that it was the will of the heavenly Father, that twelve men by him named should governe the City, which was also put in execution, the ancient Magistrate being discharged. Also that it was the good will of the Father that a man should not bee tyed to one Wife, but to marry as many as he pleased: when some would not approve of this Doctrine, he cyted them before the

Horrens. p. 26

Page 28.

twelve Governours, swearing upon the new Testament that this Doctrine was revealed to him from heaven, and to testifie the evidence of the spirit, hee commanded some of the opposers to be beheaded: forthwith many Preachers confirmed this Doctrine, but the greatest confirmation was the Prophets practise, who presently married 3. wives, & left not till he had fifteen: many followed his example, and it was accounted a matter of praise to have many wives: After the promulgation of this Ordinance, the Brethren ran to the handsomest women, striving who should be first served, and lay with them without any contract.

Hortens. p. 31.

After this, one *John Tuscocurer* a new Prophet, called the Congregation together, and declared that it was the will of the heavenly Father, that *John of Leyden* should be King of the Universe; That he should sit upon the Throne of his Father *David*; That he should kill all the Kings and Princes, destroy the ungodly, and save the people that loved righteousness. This Prophecie the multitude entertained, and proclaimed *John of Leyden* King of Zion with great acclamations.

The new King being a Tailor, made use of his skill, and translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in gold and silver, his horses were also suitably harnessed, with saddles and foot-cloathes embroydered with gold: he rode abroad in very great state, having his chiefe Officers before him; next before him were two young men, the one carrying a Bible, the other a sword: He himself wore a great chaine like the Collar of some Order; his Motto was *Rex justitie hujus mundi*, the King of righteousness of this world. After him followed fifty Pensioners well clad: three times a week he kept Court, sitting upon a high Throne in great Magnificence, under him sate *Knipperdolling* Governour of the City, and lower, his foure great Counsellours of State: In that Court he judged all Controversies, most of which was about Divorces, for by their new orders any man that was weary of his wife, might put her away and take another. Among other memorable acts of this new King, I read, that one of his wives offending him, he tooke her into the Market-place and

and cut off her head, causing the rest of his wives to dance about her, and give thanks to their heavenly Father, and then the King began to dance himself, commanding the people to dance with him. Againe *Thus saith the Lord* the Prophet came to the King sitting in his Throne in more than ordinary Majesty, saying to him, King John, the Gospel must be renewed by thee. *Thus saith the Lord God, goe and say to the King of Zion, that hee prepare my Supper in the Church-yard of the great Church: and that he send forth Preachers of my word into the foure quarters of the world to teach all Nations the way of righteousness, and to bring them by the spirit of their monthes into my Sheep-fold.*

So a publike Communion was celebrated, which they made a full meale: a great Feast it was, both for persons, as also for meat, for there were about foure thousand Communicants, and three courses of meat; but between them (saith my Author) there was an entercourse, for the King accused a man of Treason, and cut off his head and returned againe, and with bloody hands he tooke upon him to administer the body and bloud of Christ, assisted with the Queen, who did the office of a Deacon, the like did the principall Officers of State. After Supper the King asked the people, whether they were all heartily disposed to doe Gods will, and to suffer and dye for the faith: To whom the people answered with one voyce, that they would.

Then rose the Prophet and said; *Thus saith the Lord, chuse men among my people to send to the foure quarters of the world, to doe wonders among the Nations, and to publish my wondrous things among strange people.* Then he read the names of 28. of whom himselfe was one; these Apostles went to the Cities to which they were sent, crying in the streets that they should repent, or else shortly be destroyed: these men were apprehended in the Cities and put to death, and so there was an end of their Apostleship. Steidm 134.
Ho ten. p. 34.
Page 53.

All this while the City was besieged by Count *Waldeck* the Owner thereof, and so sore oppressed with Famine, that they were faine to eat Dogs, Cats, Rats; sodden Leather, yea some

their owne children. The Princes of the Empire assembled at *Coblentz*, pittying the seduced people, sent letters to the people of *Munster*, representing to them their fault and danger they were in, and that if they did not submit to their naturall Prince, they should draw the whole force of the Empire upon them: this was about *December, 1534*. *Hilversum* also one of their Prophets being taken by the besiegers, writ out of the Camp a most sensible Letter to the people of *Munster*, wherein he acknowledgeth that his former Prophecies were impostures, and entreated them to open their eyes to see how they were deluded by a company of Rascalls, what a beastly life they lead, having violated all Lawes of pudicity and honestie. These Letters moved the hearts of many, who were weary of their lives that they lived in, and were also pinched with hunger, and they began to murmur against the King, who calling them together made a fine speech to them, saying that he would never have thought that they being born again by a new baptisme, would shew themselves so impatient for Gods cause whereas they should have followed *St. Pauls* example, bearing nakednesse, hunger, and cold to attaine the heaven of salvation: That God was powerfull enough to send them *Manna* and *Quailes* from heaven? That he had great Troops in *Holland* and *Freezeland*, that would certainly come with great provision of victualls and beate the enemy back? That God had revealed to him that at Easter they should be delivered for certaine. Finally, the Towne was taken, *June 1535*. having endured a siege of eighteen moneths: after the taking of the Towne, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out or kept in by force, should have restitution of their goods. The Citizens that yeelded were spared, but the fierce *Anabaptists* who could never bee tamed, and lay hid in severall holes, were sought out and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle; drawne thither, tyed to a horse taile; hee was condemned and executed as a Traitor, being tyed to a stake, and pulled in divers parts of his body with hot pincers for

for an houre and more, and then stricken to the heart with a dagger: with him suffered *Knipperdoling*. The King abjured his Errors; but *Knipperdoling* dyed like a mad beast: After their deathes they were put into Iron Cages, and hanged upon the high steeple of *St. Lambert*. Thus dyed this imaginary King, and *Anabaptisme* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *Iohn of Geles* was sent to *Amsterdam*, and finding the people fit objects for his delusions, hee told them wonders of the new Kingdome of righteousness at *Munster*, their liberty of living, their pillaging of Churches, and the enriching themselves with the goods of the ungodly, and of the great designs of their King, of the prophesies of the propagation of his Kingdome, with such discourses. In their private Conventicles they filled the mindes of the people with a frantick zeale, and made them long to be fingring Church-Plate, and the goods of the ungodly, pretending that it was an easie matter to surprise *Amsterdam*, which Town (with others) God had given to the King of *Zion*, as the first fruits of his Reigne over the world: Hereupon they enterprised the taking of the Towne, and to kill the Magistrates as they were feasting in their Towne house; but by the providence of God they were deceived of their purpose. They wanting their Signall, which was the ringing of the Towne-Bell, which was not done, (a drunken man having taken away the rope) the Company assembled not: many of the *Anabaptists* were slaine, and others received condigne punishment.

The *Anabaptists* after the death of *Iohn of Leyden* chose another King, who with his high Treasurer was taken at *Vtrecht* and kept in prison: among the exployts of that elected King, he brought his wife into a wood and there killed her, that without interruption he might lye with her daughter; and he also cut a young wench's throat, lest she should detect him: good store of Plate was found in his house,

Hort. page 74.

most of it Church Plate : the King and his Treasurer was burnt.

Ch. Nielles.
page 33.

Ch Nielles.
page 52.

I read of another King of the *Anabaptists* called *Ian Wilhems*, whose execrable deeds and actions are written in *Dutch* and translated into *French* by *Ch. de Nielles*. This *Ian Wilhems* was Sonne to one *Theodore Wilhems*, a Vicar in *Ruremond* in *Gelderland* : this King kept his Residence in divers places, as at *Arnhem* first ; and afterwards at *Lovain*, *Wesel*, *Alden*, *Calcar*, *Harsen*, and last of all at a Village called *Aven-drop*, not farre from *Wesel*, to which place divers resorted who had beene in the siege of *Munster* : This man succeeded *Cornelius Appleman* : who was executed for his wicked Acts in the City of *Vtrecht*.

Which *Appleman* succeeded *Ian Cordwainer*, who going about to restore the broken fantastick Kingdome of the *Anabaptists*, was discovered by some of his followers to be Capitaine of the Theeves and Church robbers, and executed at *Brussels*.

This King *Wilhems* affirmed the Doctrine of the *Anabaptists* taught in *Munster* to be the true Doctrine to bring men to salvation, and that God for his austere life had given him grace to make knowne his law more cleerely and purely than it had been ever before,

Ibid. page 55 He wrot a book intituled, *Du mariage impure des faux Evangeliques*, in which he defended *Poligami*.

He rob'd and spoyl'd the Countrey about him, affirming that to rob the ungodly was no sinne at all for the people of the new *Ierusalem*, because the good of the land belonged onely to *Iesus Christ* and his Disciples. This wicked Rout called themselves *le people de Ian Wilhelmes*.

Page 61.

He used a sword, which he called the sword of God and *Gedeon*.

Pour conscience
multiphe le
nom e deu peu-
ple di dieu.

This holy King had 21. wives to encrease his holy seed, among whom he had *Elsken Thewes*, and *Elizabeth* her daughter : also *Clare* and *Elizabeth*, sisters daughters of *Ian Marsens*. Of his facinorous Acts, and names of his Queens you may read more at large in the History of his life, written by *Ch. Nells*.

Ch. Nells. This fanatic King was burnt according to his deserts the 12. of *March*, Anno 1580. and divers of his Complices were executed at *Wesell*, *Cleve*, and other places.

Ch Nells. p. 56

In this History before related, we may see the great Hypocrisie of these Sectaries, who when they crept first into *Munster* made a shew of great holinesse, great humility, great innocence : they would not sweare, nor use any obscene speech, their ordinary communication was of mortification; But when they became Masters of the Town, they broke the lawes of all pudicity and honesty.

The hypocri-
sie of the A-
nabaptists.

More especially an *Anabaptist* might not beare an office in a Countrey village, but afterwards *John* of *Leyden* their Prophet would be King of the Universe, they would not suffer a man to weare a Ring, or a woman a silken Gowne : But after the surprise of *Munster*, no Prince was so gloriously arrayed as King *John* and his Officers, and his other Attendants.

They pretended that it was not lawfull for a Christian man to beare Armes or to punish offenders, whereas in *Munster* they exercised all manner of cruelty : King *John* cut of his wives head in the Market-place, another Prophet his brothers head before his Father, affirming it to be the will of the heavenly Father. And whereas some good Citizens were grieved at their disorders, and groaned under their Tyranny, and went about to shake off the yoke of King *Johns* oppression, about 50. of them were taken and put to death with all manner of cruelty : *John* of *Leyden* encouraging them, saying that in that their doing they should doe God good service.

The History of the *Anabaptists* you shall finde in the fifth and tenth book of *Sleidens* Commentaries : Master *Bullinger* hath written the same, and confuted their Errors : *Lambertus Hortensius* hath written of the *Anabaptists* of the Low Countries, and *John Gastius* Minister of *Zuricke* of their doings in *Zwitserland*.

The



I I.

Set downe by
Pontanus and
Bullinger.

The Errors of the Anabaptists, set downe by Pontanus, Osiander, Bullinger, and others.

Errors not to be tolerated in the Church.

1. **T**hat Christ did not assume his flesh and blond from the Virgin Mary.
2. That Christ is not true God, but onely endued with more gifts than other men.
3. Our righteousnesse not to depend upon faith in Christ, but upon the werkes of Charity and Affliction.
4. They reject the Doctrine of Originall sin and those Doctrines that depend upon it.
5. They deny Baptisme to Infants, because they cannot make confession of their faith, affirming that the Baptisme of children came from the Pope and the Devill: they call Baptisme of Infants the marke of the beast.
6. They re-baptize them that have beene already Baptized.
7. They dream that before the day of judgment their Church shall destroy all the wicked, and obtaine a Monarchy, in which the godly shall reigne alone.
8. They allow men free will in spirituall things.
9. They separate themselves from all other Churches, accounting themselves onely pure and holy without sin.
10. That the Office of the Ministerie is of no great efficacy, and that Lay men may preach and administer the Sacraments.

Gastius p. 10.
Anabap. Su-
munt sibi om-
nes prædican-
di munus.

Errors

Errors not to bee suffered in a Commonwealth, without the Ruine of it.

1. That it is unlawfull for a Christian man to be a Magistrate, and that the people may depose them. Sleid. com. lib. 10. licere ple-
2. That it is not lawfull for a Magistrate to punish any malefactor whatsoever with death. beis in magi-
3. That a Christian man cannot with a safe conscience take an Oath. stratibus armis sumere.
4. Nor by oath promise fidelity to any Prince or Magistrate whatsoever. Non licere Christianis iurandum dicere. Sleid. lib. 10.

Errors not to be tollerated in Families.

1. That a Christian man may not with a safe conscience possesse any thing proper to himselfe, but whatsoever he hath hee must make common.
2. That wives of a contrary Religion may be put away, and that it is lawfull for them to take others.
3. That a Christian man may have many wives.

III.

The Confutation of these Blasphemous and detestable Errors before named.

That Christ tooke not flesh from the Virgin Mary. Error 1.
 This Error is flat against the first promise of Christ, Gen. Answer.
 3. The seed of the woman shall break the serpents head. Against the promise made to Abraham, Gen. 22. In thy seed, &c. To David, Psal. 132. 11. Of the fruit of thy body, &c. Luke 1. That which is borne of thee, saith the Angel to Mary, Rom. 1. 3. Who was made of the seed of David, according to the flesh, whence in the New Testament he is called the Son of man. As also Isay the

*Maledicta sit
citra Maria.
Bull in advers.
Anabab fol. 6.*

he son of a Virgin, which could not be if he had not taken flesh upon him from the Virgin *Mary* : neither should our flesh have any hope of eternall life if he were not made flesh, neither should his passion or resurrection profit us at all. In this point the *Anabaptists* are worse than the *Papists*, yea then the *Turkes* themselves, who confesse that Christ was borne of a Virgin. The *Melchiorists*, a kinde of *Anabaptists*, doe not onely hold the opinion above named, but also are so diabolically and blasphemous as to curse the flesh of the blessed Virgin, by maintaining this error: The *Anabaptists* manifest themselves to be of the number of them whom the Apostle *St. John* speaketh, 2 *Eph. vese 7. For many deceivers are come into the world, who confesse not that Iesus Christ is come in the flesh.*

Error 2.
Answer,

That Christ was not true God.

This blasphemous Error is contrary to the holy Scripture, as *Ioh. 1. The word was God, Ioh. 10. I and the Father am one, Ioh. 4. He that seeth the Father, seeth me : I am in the Father, and the Father in me, Col. 2.9, For in him dwelleth all the fulness of the Godhead corporally. Againe, 1 Iohn 5. We are in him that is true, even in his son Iesus Christ, that is, the true God. And againe, if he were not God, no created power had been sufficient for the worke of our redemption and satisfaction of Gods wrath. This blasphemous opinion reigneth among the Anabaptists in Moravia : I doe not find this to be maintained by our English Anabaptists, but to be the opinion of Servetus, who was burnt at Geneva and his followers.*

Error 3.
Answer,

Not to be saved by faith in Christ.

What can be more contrary to the holy Scriptures than this detestable Error : read *Iohn 3.16. So God loved the world that he gave his only begotten Son, that who so beleeueth in him shall not perish, but have life everlasting. Rom. 3.24. We are justified freely by grace through the Redemption that is in Iesus Christ, Rom. 3.28. We conclude that a man is justified by faith, without the workes of the Law.*

By the work of Charity and Affliction, the passion of Christ

is a sufficient ranfome for all our fin, 1 John 1. The blood of Christ purgeth us from all our unrighteousnesse, Isa. 43. 25. I am he that blotteth out all thy transgressions, for my own sake, and will not remember thy finnes, Heb. 9. He hath obtained for us eternall redemption, nothing here perfect, 1 Cor. 13. Neither in his sight can any man living be justified. Psal. 143. 2. Neither any troubled conscience can be pacified, Rom. 5. 1. Being justified by faith, we have peace with God, through our Lord Iesus Christ. And for afflictions they are either just punishments for our sins, or fatherly corrections to stir us up to a holy life.

They reject the Doctrine of originall sin, because (say they) Christ hath taken away all evil, whether it be the inclination or concupiscence, according to that, *Behold the Lamb of God that taketh away the sins of the world.* Also that children whereas they do neither good nor evil, are under grace and without sin, but so the Infants of all nations and Infidels may be saved, being without sin: but the contrary appeareth by the effect of sin. *The reward of sin is death,* Rom. 6. And David confesseth expressly, Psal. 51. *Behold I was borne in iniquity, and in sin my mother conceived me.* And St. Paul calleth our inbred concupiscence *sin dwelling in us.* And Eph. 2. *We were by nature the children of wrath.* Error 4.

They deny the Sacrament of Baptisme to Infants. Error 5.

The ground of this Errour is Ignorance, they not knowing what Baptisme is, pretending Faith and Repentance to be the essence of Baptisme, which Infants are not capable of, and therefore not to be baptized.

To this I answer; As faith and repentance was not the essence of Circumcision, but the outward circumcising of the flesh, and the inward circumcising of the heart.

So the essence of Baptisme, is not faith and repentance, but the outward washing of the water, the word annexed, and the inward washing of the Spirit.

Our Lord affirmeth, Joh. the 3. *Except a man be born again by water and the holy Ghost, &c.* St. Augustine affirmeth, Al-

*Hieremie patri
Respon. 1.*

though sound faith be not present : yet the Sacrament of Baptisme may be sound. The Greek Patriarch, writing to the German Divines, affirmeth in Baptisme the matter to be water, the forme the words, *viz.* This servant of God is baptized in the name of the Father, Son, and holy Ghost : the instrumentall cause to be the Minister.

The *Anabaptists* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercy, which is most contrary to the nature of this holy Sacrament, which sealeth up unto us our receiving in- to Gods favour and grace for his owne mercies sake without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as *Matth. 28. Mar. 10.* Out of the order of words, *Goe and teach all Nations, baptizing them :* Because that teaching is set befor baptizing, they would have children taught before they are baptized.

To this I answer, 1. Whereas teaching is set before baptizing, *Matth. 28.* Baptizing is set before teaching, *Mar. 1. 4.* *John did baptize in the wildernesse, and teach the baptisme of repentance :* And againe, where it is said, *repent and beleeve :* whether is faith or repentance first required ?

But where finde you (say they) a literall command in all the new Testament for the Baptisme of Infants ?

To this I answer : The new Testament doth not literally command, *Remember to keep holy the Lords day,* nor to say grace before and after meales, or to pray with our Families evening, or morning, or for women to receive the Communion, and many other such like things, which are moral duties, & may be sufficiently proved by consequence out of the holy Scriptures. As for example in this very Text which they alleadge against the baptisme of children : the baptisme of children is there commanded : *Goe and teach all Nations, baptizing, &c.* The meaning is, goe and teach all them that are capable of teaching, and baptize them that are capable of baptizing : to make this more plaine.

If a man should bid his servant, goe sheare all my sheep and
marke

mark them: if that servant should sheare all his sheep, and mark them only that he had shorn, and not mark his Lambs, because he could not sheare them: doth that servant fulfill his Masters command? No more had the Apostles done, if they had not marked his lambs as well as his sheep; although they were not capable of teaching, yet they were capable of marking or baptizing. In lawes and precepts that be generall, the numeration of singulars are not necessary; because lawes doe command the whole kind: and therefore the holy Apostles baptized whole Families, in which we find none excepted, as St. Peter baptized *Cornelius* and his Family, *Acts* 10. 48. St. Paul baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydda* and her household, *Acts* 16. 15. The household of *Stephanus*, *1 Cor.* 1. 16, &c.

Again, whereas our Lord commandeth, *Mark* 10. *Suffer little children to come unto me, and forbid them not.* How properly can an Infant come unto Christ but by Baptisme? Repent they cannot, beleeve they cannot, as the *Anabaptists* affirm: But by baptisme they may come, where the Minister in Christs stead receiveth them and blesteth them; and why all this? *Of such is the Kingdome of God*, and therefore saith our Lord, *Forbid them not.*

St. Peter saith, *Acts* 2. 39. *The promise is made to you and your children*; and therefore be baptized. To whom the promise is made, and covenant, let no man forbid baptisme, which is the seal of the Covenant.

Again, the faith of the Parents may warrant their Infants baptisme: yea, though they have but an hystoricall faith, and not a justifying, if they can *credere ad baptismum*, though not *ad salutem*: this faith maketh their children capable of baptisme: many in the Apostles time were baptized, having onely an hystoricall faith, as *Simon Magus*, and others.

Moreover, these phrases, *Teach and baptize, Repent and beleeve, Beleeve & be baptized*, are meant of such as were of riper years, and made profession of the Christian faith, or else the estate of Christian infants in the Gospel, were much worse then the condition of the Israelitish Infants under the Law:

Blasphemy.

which to affirme, is an horrible indignity offered unto Christ. Last of all, most blasphemously they call baptisme of Christian mens children, the mark of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the yeare, 1213.

Instit. 4. cap. 16.
ff. 6.

Learned Mr. *Calvin* affirmeth the baptisme of children to be a holy institution alwayes observed in Christs Church.

Vid. The harmony of their confessions
Orat. 40.
upon Levit.

All the reformed Churches use it, and it hath ben the practice of the universall Church.

The Greek Church (who yearly excommunicate the Pope) to whom St. *Paul* preached, baptize their Infants, as *Gregory Nazianzen* affirmeth.

And *Origen*, who lived about the yeare 226. about 1000. yeares before Pope *Innocent*, whom the *Anabaptists* would make the author of pedobaptisme.

Hoc si quis
neglexerit &
deriserit, mor-
tis pœna affli-
getur, Relig.
Moscovit.
Ioan. Faber, 17

The Russians, who received the faith from St. *Andrew* the Apostle, and account the Pope of *Rome* an Heretick, hold a necessity of baptisme, and put to death them that neglect and deride baptisme: what would they doe with these men who blaspheme it?

The *Abyssins*, or *Ethiopians*, who received Christianity from St. *Matthew* the Apostle, doe baptize their Infants: viz. their male children at forty dayes of age, and their females at eighty.

Gu do de
heres.

The *Armenian* Christians, to whom St. *Bartholomew* preached the faith, baptize their Infants. *Baronius* writeth, that these Christians had a thousand Bishops.

Th. a Jesu de
conver omni-
um gent. 1. lib.
7. p 506:

The *Iacobites*, who are a numerous sort of Christians, doe the same: yea, they mark their children with a hot Iron with the signe of the crosse, alluding to the words of St. *Iohn*: He shall baptize you with the holy Ghost, and with fire.

Th. a Jesu
ibidem.

The Coptie, or native Christians of Egypt, to whom Saint *Mark* preached, baptize their Infants: these Christians have no communion with the Pope of *Rome*.

Navig. Ioseph.
indi, cap. 134.

The Indians to whom St. *Thomas* brought the faith, do the like.

The it. Cos. 1. b
4. 2.

The *Matacasian* Christians in *Africa*, affirme children dying

ing without baptisme, to be deprived of eternall beatitude.

The *Melchites*, one of the greatest sort of Christians in the Orient, as *Boterus* affirmeth, do the same. *Boter. relar. lib. 2. page 3.*

The *Nestorians* under the Patriarch of *Muzal*, who as Cardinall *Vitriacus* affirmeth, are more numerons with the *Iacobites*, then the Christians of the Latin and Greek Church, doe the same: These account the Pope of Rome a reprobate Bishop.

The *Circassians*, *Mengrellians*, *Georgians*, *Maronites*, *Cephalians*, with all the orthodox Christians in the Universe, baptize their Infants.

Erasmus wondreth what evill Devill entred them, who forbid the baptisme of children used by the holy catholick Church for above 1400. years.

Also the *Britains*, to whom *Simon Zelotes* preached, have alwayes baptized their children, and have honourably esteemed of that Sacrament administred to their children, until some of these hereticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect, till they had suppressed them. They came into *England* about the year 1535. and, as they could be found, we did the like to them, burning some, and banishing others: but since the yeare of our Lord 1640. they have crept out of their holes, lift up their heads, chalenge our Divines to publick disputations, preach in our Churches, publish their blasphemies, print their bookes, seducing multitudes of people.

And moreover, to speak of the cruelty of these Sectaries, who depriving Infants of baptisme, put them all out of the estate of grace. We read of *Herod* the Tyrant, who destroyed all the children in *Bethlehem*, and the coasts thereof; is not this a far more cruell sentence, to set all infants in no better state then Pagans and Infidels, without Christ, Aliens from the Commonwealth of Israel, as strangers from the covenant of promise, having no hope, and without God in the world? Can any sober Christian but think this to be a barbarous cruelty? It is not lawfull to take childrens bread, and give it to dogs: but these conclude children to be no better then dogs. The Prophet *Elisha* wept

The barbarous cruelty of these Sectaries.

wept when he lookt upon *Hazael*, fore-seeing that he should dash the Infants of Israel against the wall: *Hazael* thought himselfe worthy to be so esteemed; if ever he should doe any such things. And certainly thus to deprive Infants of baptism, is a more cruell act then to dash their bodies against stones.

Let these men also consider how much they provoke Christs displeasure against themselves: he was greatly displeased with his Disciples for forbidding little children to come to him: and one day they shall find him much more displeased with them, who with great violence oppose the bringing of children to Christ in this holy Sacrament, and with wrong, injury and slander: prosecute the Ministers of Christ, who administer this Sacrament to Infants, condemning them for Ministers of Antichrist: yea, condemning all Churches for Antichristian, who will not cast their children out of the covenant of grace. The Lord open their eyes that they may see their errour, and repent of it.

To conclude, the baptism of children is commanded in holy Scripture: the holy Apostles baptized whole families, the ancient Fathers testifie the same; the holy Catholick Church of God alwayes used it. Let not the Devill enter into the heart of any man to beleve a fanaticke, unlearned, mechanick man, nor an Angel from heaven that teacheth a contrary doctrine: What greater mischief can the Devill and his Imps do, then to make a schisme in the Church, and rob Almighty God of all his Lambs, and cut off so many millions of souls from the communion of the Church?

And also whereas our pious parents brought us to Christ, and dedicated us to God the Father, Sonne, and holy Ghost: let us take heed that we do not renounce that holy Covenant, as Witches doe when they compact with the Devill: remember our Lords words; *How can yee escape the damnation of hell?*

They baptize them that have already been baptized.

Error 6.

Answer.

They do that which the Scripture never commandeth, *Eph. 4. St. Paul calleth it, One Baptisme*, neither was rebaptization

ever

ever received in the true Church of God; yea the Church taught that they that were baptized by such Heretickes as erred not in the Doctrine concerning the Trinity were not to be re-baptized. Also the Imperiall Law punished them with Capitall punishment who submitted themselves to a second Baptisme.

They dreame of Monarchy, in which the godly shall reigne *Error 7.* alone, and destroy the ungodly, which is false; for Christs Kingdome in this world is spirituall, in which troubled consciences shall be victors, and receive solid consolation against sin, the devill, and all manner of temptations. Our Lord himselfe saith, *My Kingdome is not of this World*, John 18. Likewise saith St. Paul; *The weapons of our war are not carnall, but mighty in operation*, 2 Cor. 10. Our Lord telleth us that the separation betweene the godly and ungodly shall not be untill the last day, Luke 18. Againe, *That the Sonne of man comming, shall hardly find faith upon earth*, Luke 17. *In that night there shall be two in a bed, the one received, the other refused.* And Mat. 15. *That the Angels shall separate the godly from the ungodly, and the tares to remaine with the wheat untill the Harvest.* This Monarchy St. Peter confuteth in his second Epistle 2. 9. Saying, *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust against the day of judgement to be punished*: Therefore they are not to reigne alone here, the ungodly being killed. And although the Prophets seeme sometimes to speake of a corporall Kingdome, yet they expound themselves, shewing that they speak of his spirituall Kingdome. To reigne with Christ 1000. yeares before the ending of the world was the old Error of the *Chiliasm*, condemned above 1000 years agoe by the Church of God.

They allow men free will. So that we may doe those things *Error 8.* which God commanded, and omit those things which God hath forbidden; otherwise (say they) God gave his Law in vaine: neither would he punish delinquents if he had not given them the power of free will.

It is answered, it is impossible that in our corrupt nature we *Answer.*
G should

should keep the Law, because it doth require a whole and absolute obedience in all things inward and outward; of all the heart, all our soule, and all our might: And the sense of the flesh (as St. Paul testifieth) is enmity to God. Also, the naturall man doth not understand the things that are of the Spirit, 1 Cor. 2. Also Iohn 3. Man cannot take to himselfe any thing except it be given him from above. So Eph. 2. The unregenerate man is said to be dead.

Error 9.

They separate themselves from all other Churches, accounting themselves onely pure and holy; and for this cause some of them will not say this Petition of the Lords Prayer (Forgive us our trespasses) saying they are pure and without sinne:

To this I answer with St. Iohn, 1 Epist. 1. 8. If we say we have no sin, we deceive our selves, and the truth is not in us; if we confesse our sins, he is faithfull to forgive us our sins, and to cleanse us from all our unrighteousnesse: If we say we have not sinned, we make him a lyar, and his word is not in us. To conclude, the Anabaptists that say they have no sin, are of the Devill the father of lyes, going about to make God a lyar who is truth it selfe.

Error 10.

The Office of the Ministry to be of no great efficacie with them.] They doe not onely contemne the Office of the Ministry, but also the holy Scripture. As Muncer would speake scoffingly of it, Bible, Bible, Bable, Bable: they depend too much upon peculiar Revelations.

Answer.

The sincere preaching the word of God in the publick Congregations by the Ministers of the Word lawfully called, profiteth much. Mal. 2. The lips of the Priest shall preserve wisdom, they shall require the Law from his mouth. Ezech. 44. The Priest shall teach my people the differences betweene the holy and the prophane, and cause them to discern betweene the uncleane and cleane. Rom. 1. 16. The preaching of the Word is the power of God to salvation to every one that beleeveth. For this cause Christ taught in the Synagogues. Every one among them

Rom. 10.
1 Cor. 1.

them taken upon him to preach as a Minister, *John Becold* a Taylor of *Leyden*. The Apostle teacheth us *Heb. 5.* That no man taketh this calling upon him except hee bee called of God. *Rom. 10.* How shall they preach except they be sent? And this standeth with good reason, for every true Minister standeth in Gods roome, being the Lords Embassadour to deliver his will. Who dareth take upon him to be the Lords Embassadour except he be sent? *I have not sent them* (saith the Lord) *and yet they run and prophesie lies in my name.* Piety and Justice are the two Bases or Pillars that beare up humane Society: and whereas the Devill goeth about in these his Impes to overthrow the dignity of the Ministry and of the Magistrate, what doth he else but endeavour to bring the whole world to Ruine and Confusion?

The Confutation of their Errors not tolerable in a Common-wealth.

THat it is unlawfull for a Christian man to be a Magistrate *Error 1.*
 or to be subject to a Magistrate. And why? They object that subjection came in with sin; but Christ hath taken away sin, and therefore no subjection. To this I answer; sub- *Resp.*
 jection is two fold, servile or civill: servile is the vassalage of a slave, which was not before the fall: civill for the common good was before: the former a curse, the latter a blessing: *Eve* was subject to *Adam* before either of them sinned. 2. They *Object.*
 object that every beleever is now in the Kingdome of Heaven, Christ alone must reigne. *Ans.* There is a spiritual Kingdome *Resp.*
 standing in grace, peace and joy, in which there is no distinction of persons. There is also a civill Government, which cannot subsist without distinctions and order: there must be Masters and servants; subjects and Governours; and necessity requireth it, it is the bond of the Common-wealth. There is a Regiment in the Hoast of Heaven; there is a Regiment in the Body, the members move by the direction of the Head; there

As a Regiment in every Family, the servants acknowledge the Master, and the children their Parents. Among the irrationall creatures the Bees have their King, the Cranes their Leader, and the Doves follow the principall Beast. St. Paul calleth Magistracy a divine Ordinance, all Gods Ordinances are good & lawfull: in the 8. Psalm Priests are called Gods because they are in Gods place. The Anabaptists themselves who despised Government finding the necessity of it in *Munster*, so that they could not subsist without Government, chose themselves a King with inferiour Officers under him.

Error 2.

That it is not lawfull for a Magistrate to punish, because revenge is forbidden Christian men.

In this they erre, not distinguishing betweene revenge and punishment, which is from the Magistrate by reason of the execution of the Law grounded upon Gods Law, a lawfull punishment appointed by God. *The Magistrate* (saith St. Paul) *is the Minister of God appointed for thy good*; either for our naturall good, preserving our lives which bloody men would soone ruinate, who feare not so much hell as the halter: For our civill good, preserving our goods and Possessions: For our morall good, in rewarding vertue, and punishing vice, he beareth not the sword in vaine: For our spirituall good; by coactive power enforcing men to the duties of Godlinesse. In that notorious Apostasie of *Israel*, when so many execrable enormities were committed; *When Micah had a house of Gods, the Levite wanted maintenance; when his Concubine was ravished to death*, the Spirit still prefixeth, *at that time there was no King in Israel*. Wee are beholding to Government for Order, Peace, and Religion: for Order, where no King is, every man will be his owne King: for Peace, he that will bee his owne King, will bee another mans Tyrant: for Religion, every *Micah* will have a House of Gods without Government.

Indg. 17. 18. 19.
chapters.

To conclude, Adulterers, Murtherers, Traytors, Witches, Burners of Houses may be put to death by the Magistrate to whom the sword is given, and they are not killed, but such
in

in suffering, doe receive a just guerdon for their offences.

That a Christian man may not take an oath, because Christ *Error 3.* saith, *Thou shalt not sweare at all*, which is repeated, *James 5.* And that it is enough to say, *Yea, yea, and nay, nay.*

Answ. Christ doth not forbid an oath before a Magistrate, as it is a testimony of truth: he reproveth the Pharisees, who taught men that they should sweare, not onely by the name of God, as God had commanded, but also by heaven, by the earth, by their heads, &c. This vitious kind of swearing he forbiddeth, onely because these things cannot be witnesses of the things avowed, nor punish lying. Neither doe the words following, *Let your communication be yea, yea, and nay, nay*, take away a lawfull oath; but admonish the godly of the goodnesse of truth, and hatred of lies. That a godly man may lawfully take an oath, appeareth by these reasons following: 1. From the authority of holy Scripture, *By the name of God thou shalt sweare*, Deut. 6. 4. The reason is set down, *Heb. 6. Because the Lord is greater, and that an oath is the end of all controversies*: so *Psal. 15. He that sweareth to his neighbour, and deceiveth him not.* 2. From the example of Christ and holy men in the old and new Testament, *Genes. 24. 26.* 3. From the worship of God: for an oath is part of Gods worship, being a calling upon God to be a witness of the truth, and an avenger of the lie.

Nor by oath promise any fidelity, or bind himselfe to any Prince or Magistrate whatsoever.

This opinion openeth a gap to all Treasons, Rebellions, and Truce-breakings whatsoever. If it be not lawfull for a Christian man to bind himselfe by an oath, then it is unlawfull for a Christian man to keep such an oath. *Isaac* made a covenant with *Abimelech* King of *Gerar*, to doe one another no hurt: which being sealed up with an oath, could not be violated without sinning. The Prophet *Ezekiel* calleth the oath of obedience (which *Zedechiah* King of *Israel* made to the King of *Babel*) the oath of God: although the said King was a tyrant

rant and an usurper, without any lawfull succession from David; yet he confirmeth it by the mouth of his Prophet, Ezek. 17. 19. *As I live, I will surely bring upon Zedechia mine oath that he hath despised, and my covenant which he hath broken, upon his own head.*

Again, you may see how great a tie an oath is, and how severely Almighty God doth punish the violation thereof in the story of the Gibeonites, Josh. 9. Joshua and the Princes having made a league with them (being beguiled by them, pretending that they came from a farre Countrey) the congregation murmuring against the Princes, were answered by them after this manner, *We have sworn to them by the Lord God of Israel, now therefore we may not touch them, lest wrath be upon us, because of the oath which we swore unto them.* About 4000 yeares after, Saul in his zeale to the children of Israel, slew the Gibeonites; for which cause, 2 Sam. 21. the Lord plagued the whole Land, sending a famine upon them for three yeares, declaring himselfe, that it was sent because Saul had slain the Gibeonites, who hanged up seven of Sauls sons given them by David, and then God was intreated for the Land.

3. Confutation of Errors not tollerable in Families.

Error 1.

THat a Christian cannot with a good conscience have any thing proper, but all things common.

Answer.

This community they ground upon the example of the Apostles in the Acts. Answer. An Example maketh no Law, neither was this universall. Peter saith to Ananias, Acts 5. 4. *Whilst it remained was it not thine own?* Again, 2 Cor. 9. *Every man as he purposeth in his heart, so let him give.* The property of goods is confirmed in the seventh Commandement. Again, 1 Tim. 6. The Apostle chargeth rich men not to be proud, but bountifull; not to forsake their goods, but to use them well, by giving alms. Again, Prov. 5. 16. *Let thy foun-*
tains

rains be dispersed abroad, and rivers of waters in the streets: let them onely be thine own, and not strangers with thee; out of which we may gather, that every man hath a property in his own

That if their wives be not of their Religion, they may put Error 2. them away.

Answer. This is against the definition of marriage, which is a lawfull copulation of a man and woman not prohibited by the degrees of consanguinity or affinity. The marriage of an Infidell before God is in it selfe no sin.

The Apostle perswadeth the beleever not to put away his unbelieving wife, 1 Cor. 7.

Joseph in Egypt married the daughter of an Heathen Priest, And Moses took the daughter of Jethro who was not of the Circumcision. Marriage is a lawfull copulation of a man and a woman, not to be dissolved during life, but for adultery.

That it is lawfull to have many wives.

Answer.

*Quidam impu-
ri mulones
persuaserunt
iuxta Pauli
vaticinium,
2 Tim. 3. stul-
tis mulierculis
ut relictis pro-
priis maritis
ipso sequere-
tur, Bulling ad-
ver. Anabapt.
lib. 1. fol. 8.
Error 3.*

To this I may oppose the words of Saint Paul, 1 Cor. 7.
2. *To avoid fornication, let every man have his own wife, and every woman her own Husband, Heb. 13. Whoremongers and Adulterers God will judge. Exod. 20. 14. Thou shalt not commit adultery. Malachi 2. 15. Did he not make one?*

4. *The Orthodox Doctrine of the Church of England, contrary to these detestable errors, taken out of the 39. Articles.*

HAVING handled much poyson, I thinke it fit to give the Reader to preserve him from infection, some Mechrirate out of the *Pannarium*, or Medicinable box of our Mother the Church, viz. Out of the Articles of Doctrine agreed upon for avoiding of diversity of opinions, and establishing of con-
sens

*Anno 13.
Reg. Eliz.*

sent touching true Religion: To which Articles every Minister refusing to subscribe, should *ipso facto* be deprived, and all his promotions to be void, as if he were naturally dead. *Read the Statute.*

1.

Article 2.

That Christ took flesh from the virgin Mary.

The Sonne which is the Word of the Father, begotten from the everlasting Father, the very eternall God of one substance with the Father, took mans nature in the womb of the blessed virgin of her substance; So that two whole and perfect Natures, (that is to say) the God-head and the Man-hood, were joyned together in one Person, never to be divided, whereof is one Christ very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile us to his Father, and to be a sacrifice not onely for originall guilt, but also for the actuall finnes of men,

2.

Article 1.

That Christ was God.

There is but one living and true God everlasting, without body, parts, or passion, of infinite power, wisdom and goodnesse, the maker and preserver of all things both visible and invisible; and in the Unity of this God-head are three Persons of one substance, power, and eternity, the Father, Son, and holy Ghost.

3.

Article 11.

Of our justification by Faith.

We are accounted righteous before God, onely for the merit of our Lord and Saviour JESUS CHRIST, by faith and not for our own works or deservings: wherefore that we are justified by faith only, is a most wholesome Doctrine, and very full of comfort.

4.

Article 12.

For good Workes.

Which are the fruits of Faith, and follow after justification,

tion, albeit they cannot put away our sinnes and endure the severity of Gods judgements, yet they are pleasing and acceptable to God in Christ, and so spring out necessarily of a true & lively faith, insomuch as by them a lively faith may be evidently knowne, as a tree is discerned by the fruit.

5.

Of Originall sinne.

Article 9.

Originall sinne standeth not in the following of *Adam*, but in it the fault and corruption of the nature of every man that naturally is ingendred of the off-spring of *Adam*, whereby man is very far gone from Originall righteousnesse, and is of owne nature enclined to evill, so that the flesh lusteth alwayes against the Spirit, and therefore in every person borne into this world, it deserveth Gods wrath and damnation; and this infection in nature doth remaine, yea in them that are regenerated, whereby the lust of the flesh cald in Greek *φρόνημα σαρκός*, which some doe expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God.

And although there is no condemnation to them that beleeve and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sin.

6.

Of the Baptisme of Infants.

Article 27.

Baptisme is not onely a signe of profession and marke of difference, whereby Christian men are discerned from other that be not Christned: but it is also a signe of regeneration or new birth, whereby (as by an instrument) they that receive Baptisme rightly are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to be the sons of God, by the holy Ghost are visibly signed and sealed.

Faith is confirmed, and grace encreased by vertue of
H pray-

prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

7.

Of Free-will.

Article 10.

The condition of man after the fall of *Adam*, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling upon God. Wherefore we have no power to doe good workes pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

2.

Article 15.

Of being without sinne.

Christ is alone without sin; If we say we have no sin, we deceive our selves, and the truth is not in us.

9.

Article 37.

Of the Civill Magistrate.

We give unto the Kings most Excellent Majesty that Prerogative which we see to be given to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraîne with the Sword the stubborne and evill doers.

The Lawes of the Realme may punish Christian men with death for heynous and grievous offences.

It is lawfull for Christian men at the commandement of the Magistrate to weare weapons and serve in the wars.

10.

Christian mens goods are not common.

Article 38.

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as the Anabaptists doe falsely boast.

11.

A Christian mans Oath.

Article 39.

As we confesse that vaine and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle: so we judge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requirereth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in judgement, justice, and truth.

5. Of the severall sorts of Anabaptists.

IT befell the *Anabaptists* as other Heriticks, to wit, having once forsaken the truth, there is no end of their Errors. As the Spirit encreased, so many things were altered, and new things received by the brethren as Oracles from heaven.

First, they break asunder into foure Sects, and David George rooke upon him to reconcile them, who being possessed with the Devill, prefer'd himsele most blasphemously before Christ himsele; dayly they were divided more and more.

Histor. David
George. fol. 17

There are foureteen severall sorts of *Anabaptists* according to their severall sorts of Errors or Authors set downe

by *Alstedius* in his *Indice Theologia Polemica*, Page 565.
viz.

Muncerians.

Apostolikes.

Separatists.

Catharists.

Silentes.

Enthusiasts.

Liberi.

Adamites.

Hutites.

Augustinians.

Beucheldians.

Melchiorites.

Georgians.

Menonists.

Whose severall Errors I purpose
to touch.

1.
Muncerians.

Sleid. Com.
lib. 5.

Muncerians, so called of *Muncer* before named, who raising a sedition of Boores in *Germany*, was defeated, taken and beheaded about the yeare of our Lord God, 1525. He preached that all goods must be common, and all men free, and of equall dignity. That God had commanded him to destroy all the ungodly, and to repurge the Church.

2.
Apostolikes.

Apostolikes, a kinde of *Anabaptists*, because they would be like the Apostles, they wandred up and downe the Countreyes without staves, shooes, money, or bags. preaching up and downe their celestiall vocation to the Ministerie of the Word, they washed one anothers feet; and leaving houses, wives, and trades; they were so burthensome to the brethren, that at last they were excommunicated as idle drones. They dissolved the bands of marriage when they listed, putting their wives away as oft as they pleased,

Separatists.

Separatists, a kinde of *Anabaptists*, so called, because they pretended to be separated from the world : They condemned fine cloathes : To them that laughed they would cry; *Woe bee to you that laugh, for hereafter yee shall mourne.* They did look sadly, and fetcht deep sighes; they avoyded marriage meetings, feasts, musick, and condemned bearing of Armes, and Covenants.

3.

Separatists.

Catharists, who deny children Baptisme, affirming that they have no Originall sin, and pretending themselves to bee pure and without sin. These will not say this Petition in the Lords Prayer, *forgive us our Trespases.*

4.

Catherists.

Silentes, who despise all humane constitutions, and dispatch their businesse with great silence, they answer all questions of Religion with much silence

5.

Silentes.

Enthusiasts, who pretend that they have the gift of Prophe- sie by dreames, to which they give much credit. They would lye in Trances like men having the falling sicknesse, and then would declare strange things which God had revealed to them, viz. That Anabaptisme was holy : that Pedobaptisme came from the divell, and that *Zwinglius* was in hell, &c.

6.

Enthusiasts.

Liberi, a sort of *Anabaptists*, who understand the liberty we have in Christ carnally : and, being freed from Christ, they thinke themselves freed from paying any rent, tribute, or tithes, and take unto themselves liberty to commit all uncleannessse whatsoever.

7.

Liberi.

Adamites, a kinde of *Anabaptists*, who think cloathes to be curied, and given to man for a punishment of sin, where- as they thinke themselves to be innocent and without sin.

8.

Adamites.

Hutites, who boast themselves to be the only children of God, and heires of heaven, so called of *John Huta*; this *John Huta* dyed in prison. These *Anabaptists* deny the deity of Christ.

9.

Hutites.

10.
Augustinians.

Augustinians, who affirm the entrance into Paridice to have been shut up untill *Augustine* the Bohemian opened it for himselfe and those that were of his Sect.

11.
Beuckeldians.

Beuckeldians, a kind of *Anabaptists* so called of *Ioh. Beuchelzomius*; these affirme Polygamie to be permitted in the Gospel, and that it is a holy thing to have many wives.

12.
Melchiorists.

Melchiorists are *Anabaptists*, so called of *Melchior Hofman*, who was their Prophet at *Strausborongh*, whom they do expect to come at the day of Judgement with *Elias*. They also affirme the blessed Virgin *Mary* not to be the Mother of our Lord, but to be as a Conduit through which Christ passed, so that hee tooke nothing from her, neither was borne of her. This *Hofman* was so wicked as to say, *Malidix sit caro Mariae*.

13.
Georgians.

Georgians, certaine *Anabaptists*, followers of *David George*, who was father of the *Familists*, boasted that he was a great Prophet, the Son of God, greater than Christ: and hee should rise three yeares after his death, and restore the Kingdome of Israel.

14.
Menonists.

Menonists, called of *Menon* a *Frisian*, by whose name the *Anabaptists* were generally called, as if all their other denominations had been lost and buried.

Hist. Anabap.
pag. 53.

These foureteen are named by *Astedius*: Mr. *Bullinger* in his first book against *Anabaptists*, nameth others, as some of them under pretence of childish innocency, played many odde pranks: one having kept his excrements in store many dayes, powred them out in the street, and turned himselfe naked into them, saying, *unlesse we be made like little Children, we cannot enter into the kingdome of heaven*. Others for the same reason would ride upon sticks and Hobby-horses like children in great companies, and women would run naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed.

15.
Pueris similes.

Serve-

Servetians, a blasphemous kinde of *Anabaptists*, so called of *Servetus*, a Spaniard, whose Heresies are set down by *Praetolus*, *Bullinger*, and others; he called the baptisme of children an horrible abomination: he would not have them baptized before they were thirty yeares old. This *Servetus* denyed the Deity of Christ, and was burnt for his blasphemous opinions, *October*, 27. in the yeare of our Lord, 1553. at *Geneva*. 16. *Servetians.*

Libertines, who make God the author of sinne, and deny the resurrection of the body: against these *Mr. Calvin* hath written a Treatise; *Bullinger* telleth us of divers sorts of *Anabaptists* called *Liberi*, *vid. sup.* 17. *Libertines.*

Denkians, a sort of *Anabaptists*, of which *Denkins* was chief, who taught that the Devill and wicked men should be saved. This *Denkins* was converted by *Oecolampadius* Minister of *Basil*. 18. *Denkians.*

Semper Orantes, who would alwayes pray, and neglect all other duties. 19. *Orantes.*

Deo relictis, *Anabaptists* that relying onely upon God, refuse all meanes that God hath appoynted. 20. *Deo relictis.*

Monasterienses, or magnificent *Anabaptists*, so called because of their bravery under their King *Iohn*, who added many things unto the hodgepodge of their errors: as the having many wives, which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never so many in *Manster*, they being provided for out of the common stock. They put away barren women, and women past children as good for nothing, and committed them to Curators to keep: whereas they had many wives, yet it was accounted a great offence for one wife to looke (*distorto vertu*) but awry upon her sister wife, yea, accounted a capitall crime. 21. *Monasterienses.*

Yea, at this day they have a new crotchet come into their heads,

22.
Plunged A-
nabaptists.

heads, that all that have not beene plunged nor dipt under waters, are not truly baptized, and these also they re-baptize; And this error ariseth from ignorance of the Greek word, *Baptize*, which signifieth no more then washing or ablution, as *Hezychius*, *Stephanus*, *Scapula*, *Budaus*, great Masters of the Greek-tongue make good by many instances and allegations out of many authors.

In holy Scripture it is used generally to wash, *Luke 11.38*. The Pharisees wondred that he had not first washed, *ἐβαπτίσθη*. So *Heb. 9.10*. *διαβάτης βαπτισμῶς*. *Mark. 7.3*. *Except they wash oft they eat not*.

And both are allowed by our Church; and sprinkling hath been rather used among us, by reason of the coldnesse of our climate, and the tendernesse of our Infants.

They will tell us that Christ was baptized in the River, and the Eunuch in the River.

The Abyssins
baptize not in
Fonts as we
do, but in the
Church-porch,
but with a pot
ful of water;
Alvares of the
Ethiopians. c. 5
Cyp. Epist. 76.
ad Mag.

True it is, for then they had no Church, nor Fonts, which now are to be used; but in what river was *Cornelius* and his family, or the Jaylor and his family plunged in?

Again, if the spirituall grace be sufficiently expressed by a little water sprinkled, as by ducking in a river: then dipping is not necessary; as a little bread in the Sacrament of the Lords Supper, is of as much efficacy as a whole loafe. The Apostle telleth us, *Heb. 9.13*. of sprinkling them that were uncleane.

St. *Cyprian* telleth us true baptisme to be as well by sprinkling as by dipping.

It is impossible (saith Mr. *Bullinger*) to set downe all the differences and contrary opinions of the *Anabaptists*, with all their pernicious Sects and Factions; and true it is that almost everie one of them hath some peculiar toy or figment in their heads, upon which they are divided, and oft excommunicate one another.

Of

6. Of their manner of Re-baptizing, and other Rites.

They flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dippt after their manner with a kinde of spell, containing the heads of their erroneous tenets, and their ingaging themselves in their schismaticall covenants, and combination of separation.

Manner of Re-baptizing.

In the *Thames* and *Rivers*, the Baptizer, and the party baptized go both into the Rivers, and the parties to be baptized are dipped or plunged under water. They receive the holy Communion most unreverently, sitting with their hats upon their heads.

Manner of receiving the Communion. Of their marriages

For their Marriages, they marry not in their Congregations, but in private, after this manner: *Barbara* (saith the Bridegroom) wilt thou have me, the brother of the Lord, a man newly regenerate of water and of the holy Ghost? are you of that Church whereof I am a member? She answereth, I am re-baptized (God be praised) and will co-habite with no man but with a brother of the same faith; to whom the Bridegroom replieth, give me thy hand, and give me a kisse, and I take thee to wife, both for our faith approved in Baptisme, and because my spirit is exceeding enamoured of thee: the Bride saying the same words, the marriage is consummated.

Gast 363. de Catabap. erroribus.

For their spirituall marriage, which is their promiscuous uncleannesse.

Spirituall marriages.

They affirm, those women sin grievously that lye with their husbands that are not re-baptized, because they are Gentiles; but it to be no sin at all for them to lye with any man that hath bin re-baptized, because the heavenly Father hath so commanded.

Fallig aduer. An. bapt lib. 2. fol. 42.

Gastius reporteth, that a certain Mayd of modest behaviour, who had dwelt with her Master honestly many years, being seduced by the *Anabaptists*, lived among them, and after a moneth returned to see her old master, who saluted her merrily

Page 36 de Cat. bapt. error.

after this manner : why dost thou suffer thy selfe to be seduced by those impure knaves ? a woman having once lost her honesty, what hath she left her ? The wench answered, they told me that the heavenly Father commanded it, and therefore I was most obedient in all things to all men, and denied no man the duty of spirituall marriage that did require it : Her Master answered, fie upon thee bold whore, that doest not only glory in thy great sinne, but also accountest thy abominable wickedness to be pleasing unto God ! Thus they deceive the poor people, they perswade simple women under pretence of Gods commandement. that they cannot be saved except they prostitute their bedies to their brethren, and play the harlots.

*Bulling ad ver.
Anabap pa 4
Communitie of
women.*

*Bulling ad ver.
Anabap st 2.
fol. 37.*

*Quidam impu-
ri, nebulones
per se adebant
libus malis
culis. on offe-
iplas salvari
nisi pud citiam
suam prostitue-
rent, abuteban-
tur autem non
absque blasphem-
ia verbo Do-
mini. &c.*

* Ord nation.

For this Community of women they had divers reasons worthy of Registering.

That Christians must renounce for Christs sake those things that they love best, and are most deare unto them, and therefore women must renounce their beloved honesty.

That for Christs sake wee must undergoe all manner of infamy.

That Publicans and Harlots shall enter Heaven before the Pharisees, and therefore common women before honest Matrons.

Again, as we are all one spirit ; so we must be all one body ; again, one faith, one charitie.

For their manner of * Ordination of their Ministers.

The *Anabaptists* are all Preachers, every man at his pleasure taketh upon him to be the Lords Embassadour : as *Iohn Becold* the Tayler of *Leyden* ; *Iohn Matthias* the Baker of *Hartem* ; and hence have our Coblers, Shoemakers, Ostlers, &c. learnt to take upon them this divine calling, of which the holy Ghost speaketh, *No man taketh this calling upon him except hee be sent of God.*

Learning.

For their learning : they have none at all, all Bookes they burnt in *Munster* but the Bible ; many of them can scarcely read ; yea *Gastius* affirmeth that many of their Preachers never saw a Bible.

*Places of mee-
ting.*

For their places of assembling, they doe not meet in Churches ; their

their going thither (say they) is like the going of the Heathen to their Idoll Temples; but rather in woods and secret places, and this rather in the night then in the day, darknesse being fittest for their devotions. In *Munster* they burnt the Church of St. *Maurice*, and made Store-houses of others.

For their manner of preaching, they please the common people well in preaching community of goods, every man to bee alike, exemption from paying of Rent, Tribute, and Tythes; putting down of Magistrates; and commonly they raile as if they were mad against the Reformed Preachers that go about to detect their Errors, and teach them obedience.

They affirm *Luther* to be worse then the Pope, and hate the Protestant Preachers more then the Popish Priests.

For miracles they can doe none, except it be a miracle (saith *Gastius*) to make halfe-witted men starke mad, or to make full Ambries soone emptie. One of their Prophets pretended to do a great miracle, *viz.* in the night time he caused to be put a great number of fishes into a foule puddle where the people used to wash horses, and in the morning he called the people together, and prophesied: Thus saith the Lord, cast nets into this puddle, and you shall get good fish (a thing incredible) for never fish was seene there; but at his command, his Disciples cast a net and inclosed multitudes of fishes, so that the net brake. Thus the prophane Rascall (saith my Authour) would imitate the miracle of Christ, and God in his anger gave efficacie of errour to that false miracle, by which he deceived many.

7. *How Christian Princes have suppress'd these
Sectaries, and especially how they have been
punished in England.*

AS you have heard of their detestable and blasphemous Errors; so I purpose to speak a word or two of the severe punishments inflicted upon those wicked Sectaries.

Ga. 7. 250.

Gastius. de A-
nabapt. exord.
lib. 1. Decre-
vit senatus Ti-
guinus merge-
re eum qui mer-
serit baptismo
eum qui irius
emerge at.

Gast p 178.

lib. 1. Vno die
multi ob cata-
baptismum s. b
mer si sunt.

Howes Chr. p 576

Howes Chr. p. 416.

How 79.

How 679.

Anabaptisme continued in *Germany* in its vigour not much above ten years, they were destroyed and suppressed by the Christian Princes and Magistrates; at *Frankus* there were slain about 5000 of them and 300 executed with *Muncer*; at *Nogastius. de A-rinberg* also a great number were slain; at *Zuricke* they drowned the 11 that were re-baptized; at *Vienna* they did the like; at *Passom* many were burnt and drowned; in the Low Countries at *Amsterdam*, *Leyden*, *Harjem*, and in all other places else, they were every punished. *Pontanus* writeth of the destruction of 150000 persons.

The Christian Princes and Magistrates never left burning, drowning, and destroying them till their remainder was contemptible: a remnant of them came into *England* in two ships, where they have lyen lurking. They came hither about the year 1535. In the yeare 1538. we read of them in our Chronicles, viz. upon the second day of *November*, in the said year, foure *Dutch Anabaptists* bare fautors at *Pauls Crosse*; and againe, of the burning of two *Dutch Anabaptists* in *Smithfield* the 27th day of *November*.

Againe, of two *Dutch Anabaptists* burnt in the high way beyond *Southwarke*, leading to *Newington*, Anno 1539. Againe, upon Easter day 1575, of a Congregation of *Dutch Anabaptists* discovered in a house without the Barres at *Algate*, of whom 27 were taken of them, foure recanted at *Pauls Crosse* the 25th day of *May*, in forme following.

Whereas *I. T. R. H.* being seduced by the Devill the spirit of Error, and by false teachers have fallen into most damnable and detestable errors, namely,

1 That Christ tooke not flesh of the substance of the Virgin *Mary*.

2 That the Infants of the faithfull ought not to bee Baptized.

3 That a Christian man may not be a Magistrate, or beare the sword or office of Authority.

4 That it is not lawfull for a Christian man to take an oath.

Now by the grace of God, and through conference with good

good and learned Ministers of Christs Church, I understand the same to be most damnable and detestable Heresies, and doe aske God before his Church mercy for my sayd former errors, and doe forsake, recant, and renounce them, and abjure them from the botome of my heart, protestnig that I certaine'y beleeve.

1. That Christ tooke flesh of the substance of the Virgin *Mary*.

2. That the Infants of the faithfull ought to be baptized.

3. That a Christian man may be a Magistrate, beare the sword and office of Authority.

4. That it is lawfull for a Christian man to take an oath.

And further I confesse, that the whole Doctrin established and published in the Church of *England*, and also that is received in the *Dutch Church in London*, is found true, and according to Gods Word, whereunto in all things I submit my selfe, and will bee most gladly a member of the sayd *Dutch Church*, from henceforth utterly abandoning and forsaking all and every Anabaptistall errors. *Anno 1575*, in the 17th yeare of *Queen Elizabeth* of blessed memory, one man and ten women, *Dutch Anabaptists*, were in the Consistory of *Pauls* condemned to bee burnt in *Smithfield*: but after great pains taken with them, onely one woman was converted, and the other were banished the Land.

The 22th of *July* in the same yeare, two *Dutch men, Anabaptists*, were burnt in *Smithfield* who dyed in great horror, crying and roaring: this was the entertainment that these Sectaries had in times past.

In the yeare 1561 a Proclamation was set forth by *Queen Elizabeth*, whereby she commanded the *Anabaptists* and such like Hereticks which had flocked to the Coast-Towns of *England* from the parts beyond the Seas, under colour of shunning of persecution, and had spread the poyson of their Sects in *England*, to depart the Realme within 20 dayes, whether they were naturall borne people of the Land, or Forreigners, upon paine of imprisonment and losse of goods.

*Cambden in
the life of Qu.
Elizabeth. p. 35.*

8. Of the audacious boldnesse of these Sectaries at this time.

BEfore you have heard of the condition of these Hereticks in times past : but with grieve of heart I speake it. Now they lift up their heads, they write books and publish them in defence of their detestable opinions, of which I have seen some: the one by one *Edw: Barber*, and two other by *A. R.* Anno 1642. A fourth by one *Lamb*, with others, and this without any controule that I can heare of. Yea, they challenge our Divines openly to defend their Tenets by disputation, and to satisfie the people. Doctor *Featly* gave them a meeting in *Southwarke*, where foure of their Disputants appeared on their side, besides a great number of the vulgar : of which meeting the Doctor hath given the world an account. Would to God our Religious Patriots assembled in *Parliament* would at length take care (as they have done of the Romish Emissaries) to suppress these, that the name of God be not blasphemed : that they may not infect the simple people with their abominable Errorus. Was not all *Israel* plagued for the execrable things taken by *Achan*? who can tell whether the plagues of God that are upon us, are for not punishing these detestable Sectaries and others? Alas our poore Church is oppressed, and who layeth hand to help. The plague of Heresie is among us, and we have no power to keep the sick from the whole.

The Wolves that were wont to lye in the woods, are come into our Sheep-fold, and roare in the holy Congregations. Oh thou Shepheard of *Israel*, why hast thou broken down the hedge of this thy Vineyard which thy right hand hath planted? The Bore out of the wood, and the wild beast out of the Field do devoure. Oh remember not against us our former iniquities, let thy tender mercies prevent us, for we are brought very low.



The Confession of Faith of those
Churches which are commonly called
Anabaptists, Printed at *London* in the year
of our Lord God, 1644.

Subscribed in the names of 7. Churches in *London*.

<i>William Kissen,</i>	<i>Thomas Skppard,</i>	<i>Thomas Killcop,</i>
<i>Thomas Patience,</i>	<i>Thomas Aduary,</i>	<i>Paul Hobson,</i>
<i>John Spilsbery,</i>	<i>Thomas Gunne,</i>	<i>Thomas Gore,</i>
<i>George Tipping,</i>	<i>John Mabbat,</i>	<i>Ioseph Phelps,</i>
<i>Sam. Richardson,</i>	<i>John Weebe,</i>	<i>Edward Heath.</i>

Set downe in 52. Articles.

*In which Articles you shall finde some Rats bane
covered with a great deale of honey.*

1. **I**N the 38. Article, That the due maintenance of the Officers (*viz.* the Ministers) should be free, &c. their meaning being, that their maintenance should depend upon the voluntary contribution of their people: this their opinion is most impious and sacrilegious, and directly repugnant to Gods Law.

2. In the 39. they affirme Baptisme to be an Ordinance of the new Testament, given by Christ to be dispensed onely upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith ought to be baptized.

By this Article most cruelly they exclude all Infants baptism

tisme from the Sacrament of entrance into the Church, being the only outward meanes of their salvation.

3. In the 40. they making dipping necessary, which Christ never commanded.

4. In the 41. the persons designed by Christ, say they, to dispense this Ordinance: a preaching Disciple, it being tyed to no particular Church officer, nor person.

5. In the 42. Article, that such to whom God hath given gifts may preach. When *Muncer* a seditious *Anabaptist* began first to preach, *Luther* advised the Senate of *Mulhus* to demand of him what calling he had: and if he should avouch God to be his Authour, then they should require him to prove his extraordinary calling by some evident signe. For whensoever it pleaseh God to change the ordinary course, and to call any man to any office extraordinarily, he declareth that his good will and pleasure by some evident signe: If the *Anabaptisticall* calling be ordinary, let them prove it by Scripture: if extraordinary, let them prove it by Miracles.

Here I might adde the summe of a Treatise of Mr. *John-son* (who stileth himselfe Pastour of the exiled English Church at *Amsterdam*:) written against two errors of the *Anabaptists* maintained by them at this day. The one concerning the Baptisme of Children, the other concerning the *Anabaptismes* of elder people: what specious shewes so ever they make, saith hee, perverting the Scriptures, filling their mouthes with falshood and blasphemy, abusing the people of God, reproaching and challenging all such as stand against their Errors and Heresies, *Goliath* like, defying *Israel*: yet saith my Authour, their opinions are such as pervert the Gospel of Jesus Christ, bereave the Church of the grace and favours of God, to young and old &c.

First for his grounds and reasons for the Baptisme of Children, he alledged sever.

wid. his E-
pist.c.

I.
Baptisme to
be admi-
nistr'd
to the infants
of the faith-
full.

1. Because

1. Because it is the Commandement of God to give the signe and seale of his Covenant of grace to his people and their seed, in their infancy, throughout their generations. Which Ordinance of the Lords hath never been repealed, but abideth established upon a certain and perpetuall ground, which is, his Promise and Covenant of grace made with the faithfull and their seed for ever.

1. Reason.
Gods command.
Gen 17 7 12,
13. 14.
Exod. 12. 48,
49. Acts 2. 38,
39 & 3. 25,
& 16. 31.
13-16. & 13.

15. 8, 9, 10. Gal. 3. 8. 29. Isa. 54. 10. Luke 20. 37, 38. Heb. 11. Luke 1. 54, 55. 72. & 6. Rom. 4. 11 16. 17. & 8. 20. Rev. 14. 6.

2. Because Christ hath confirmed the same, when he sent forth his Apostles, and appoynted them to make all the Nations Disciples and to baptize them into the Name of the Father, the Son, and the Holy Ghost. For to make Gentiles Disciples, is by the Gospel, to bring them unto the Covenant of God, made with Abraham the Father of many nations, for salvation, through the name of our Lord Jesus Christ. Which being a Covenant everlasting, and including the faithfull and their seed, (Baptisme which did now succeed and seale it, in stead of Circumcision) was therefore by this appoyntment of Christ, to be administred unto all that should be brought and comprehended under that Covenant of Grace: and consequently, both to such as were of yeares, coming to the faith of Christ, and to their children, being yet Infants. Otherwise the Gentiles should not with the Jewes bee made co-heritors, and of the same body, and joynt-partakers of the Promise of God in Christ, as the Scripture teacheth.

2.
Confirmed by Christ.
Mat. 28. 18, 19
Mark 16. 15, 16
Gal 3. 8-29
Gen. 12. 3. &
17 4, 5, 7.
Rom. 4. 9 -17
& 11 13-16.
& 15. 8-16.
2 Cor 1. 20.
Esa. 42. 6, 7.
& 49. 6.
Acts 3 46, 7
Job 10. 16.
1 Cor 1. 9. 13.
& 12, 13.
Eph 2. 11.-12
& 3. 9.

3. Because it was the Apostles practice, at the publishing of the Gospell through the world, to baptize both the house-holders themselves that believed, and their households also: Like as Abraham himselfe first believed, and then was circumcised; & all his family with him: and as the strangers of the Gentiles, which received the faith of the Jewes, was circumcised likewise, with all the males that were his.

3
The Apostles practice
Acts 16. 33
1 Cor. 1. 16 Gen.
1. & 7: 16
27 & 21. 4.
Ex. 12. 48 49.
House imply-
eth children
115, 13, 13, 14

therein. Gen. 30. 30. & 45. 18, 19. -46. 5, 6, 7. Num. 3. 15, & c. Psa. 1 Tim. 5. 8.

4. Because Children of beleevers are holy, and are *Abrahams*
 The Children seed and heires by promise of the Kingdom of heaven. And who
 o Beleevers can then with-hold the Baptisme of water from them, to whom
 are holy. God vouchsafeth the baptisme of his Spirit, and the blessing of
1 Cor 7. 14
Rom 11. 16 *Abraham* to an inheritance everlasting.

Acts 3. 25
Gal 3. 29 *Ps 46. 3. 4. Psalm 21. 10. 30. & 71 6. & 115. 12, 13, 14, 15. Luk*
1. 41. 42. Acts 10. 47.

5. Signe of wa- 5. Because Baptisme is the Lords signe of his washing a-
 shing away of way of our sins, receiving of us into the Church, and incor-
 fin. porating of us into Christ, for salvation by his death and resur-
Rom 6. 3. & rection. Whereof the children of Believers are partakers, as wel
5. 14, 15. Zach as they which be of yeares; and therefore can no more be de-
13, 1. 1 Cor 1. prived of Baptisme, then of remission of sins, entrance into the
13-16 & 2, Church, ingrassing into Christ, and salvation by his meanes.
13. Acts 4 12
16. 5, 13, 2,
33, 34.

6. One Baptisme 6. Because there is one Baptisme, as there is one Body, and
 one Mediator, and confirmer of our covenant of Grace to the
Eph. 4. 4, 5 6. faithfull, and their seed in all ages, so as therefore one and the
1 Cor 12. 13. same Baptisme pertaineth to the children of the faithfull, toge-
& 9. 1, 2. ther with the Parents themselves, as they are also one and the
Exod. 12. 37. same body with them, having one and the same Mediator and
1 Pet. 3. 20 21 raifier of Gods Covenant of grace unto them, even Jesus Christ
Gen 7. 1 Gal. 1. the head and Saviour of his Church, which is his body, the ful-
8. 7, 18, 29. nesse of him that filleth all in all things.
1 Tim 2. 5. ob.
16 16 Acts 2,
38, 39.

7. 7. Because else the grace of God to his people is now
 since Christs comming in the flesh lessened and straitned more
 then before: which to affirme, is highly to derogate from the
 grace of God, the fulnesse of Christ and his Gospel, the comfort
 of Christians, and contrary to that which is written, *Col. 2.*
8---12. Rom, 4. 11. 25. & 11. 11---36. & 15. 4. Gen.
10. 1.---4. Luke 7. 1. 1 Pet. 3. 18.---22.

2. That Baptisme received in the Apostaticall Churches of
 Christians, as in Rome, and the like, is not to be renounced,
 and a new to be repeated again.

1. Because there is no precept nor example for, and therefore not from heaven. *Mat 23. 23. 28. 18, 19, 20.*

2. Because there is one Baptisme, as, one Circumcision : as in the apostasie of *Israel* Circumcision was not repeated again, they returning. In like manner Baptisme being once received in the Apostaticall Churches of Christians is not to be repeated. *Eph. 4. 5. Gen. 17. 10, 11, 12, 13.*

3. Because the Covenant of Gods grace in Christ is an everlasting Covenant. *Gen 17. 7. Gal. 3. 8. 29.*

4. Because Christ dyed for sin once and being raised from the dead dyeth no more; and we are buried with him by Baptisme into his death, to be grafted with him in the similitude of his resurrection: wherefore all that are once Baptized into his name, ought still to retaine it, and not repeat it any more. *Rom. 6. 3, 9, 10, 11. Acts 13. 34.*

5. Because the Church of *Rome* was espoused to Christ in the Covenant of Grace by the Gospel of salvation, having Baptisme and the rest of Christs Ordinances in the Apostles dayes, and have ever since retained it, with other grounds of Christian Religion, notwithstanding all her adulteries and apostasies wherein she is false. *Rom. 1. 7. 6. 3. 4. Rev 17.*

6. Because God hath his people in the *Romish Babylon* : and when he calleth them out from thence, doth not enioyne them to leave whatsoever is there had, but requireth of them to have no communion with their sins. Now Baptisme is not of her adulteries, but of Christs Ordinance. *Rev 18. 4. Hos. 2. 2. 4. 15.*

7. Because else men might by the same reason also not retain the Articles of faith : the learning of Scripture, or the translations thereof; and also be perswaded to dissolve such marriages which have been had by their Ministerie, with other as strange consequences; which to admit were unlawfull. *Deut. 5. 32. Luke 16. 19.*

Now howsoever the *Brownists* comply with the *Anabaptists* in many things, as you shall see afterwards; yet in these poynts Mr. *Iohnson*, and some other of them disagree from them, counting these their opinions abominable.



In describing of the *Brownists* I purpose to set downe :

1. *Their Originall, and why called Brownists.*
2. *Called also Separatists, and why.*
3. *Their agreement with the Donatists.*
4. *Their agreement with the Anabaptists.*
5. *Great Innovators.*
6. *Some of their errors set downe by Mr. White.*
7. *They are bitter Railers.*
8. *Magnifie their owne Sect.*
9. *Criminate the Dutch and French Churches.*
10. *They pretend Scripture.*
11. *Blame our Congregation for prophanenesse.*
12. *The prophanenesse, impiety, dissensions, and lewdnesse of their owne Sect.*
13. *Their equivocating and palliating their owne wickednesse.*
14. *Blame the Conversations of our Ministers.*
15. *Except against our Ministers Ordination.*
16. *Noveltie of their Ordinations.*
17. *Their singing of Psalmes.*
18. *Their Propheying.*
19. *Their blaming set Prayers.*
20. *Their blaspheming the Lords Prayer.*
21. *The tyranny of the Separation.*
22. *Divers sorts of Brownists.*
23. *How great a sin Schisme is.*

24. How they have been suppressed and punished
in times past.

25. Mr. Scots description of a Brownist.

26. Of the Semi-separatists.

I. Their Originall.

THese Sectaries are called *Brownists* from one Master *Robert Brown*, a Northamptonshire man, who was Schoole-master of the Free-Schole of *St. Olaves* in Southwark. This *Browne* seducing certaine people, preached to them in a gravel-pit neare *Islington*; (and by their Tenets was not the holy Catholike Church of God included at that time in the foresaid gravell-pit?) Also when the whimsyes came first into his head? he was advised by some of his friends to conferre with Master *Fox*; and having been with him, he reported that hee had been with a mad-man, who thrust him out of his doores, telling him that he would prove a fire-brand in Gods Church.

Before his departure out of the Kingdome he acquainted also one *Mr. Greenham*, a pious Divine with his intentions, who dissuaded him from his Separation, using many reasons to stay him; among others, that what grace he had received, hee had it from the Church of *England*; but finding him obstinate, he told him that for himselfe he doubted not (although he went away in his hot zeale) but that being better informed, he might returne againe unto his Mother Church; but bad him bethinke himselfe what should become of those poore soules whom he had seduced, and was carrying away. Master *Greenham's* words proved true: for Master *Browne* returned, God giving him grace to renounce his errors) and dyed lately a Member of the Church of *England*, being Parson of a Church in *Northampton-shire*; But his Sect remaineth to the great disturbance of our Church: For those errors that *Browne* recanted and vomited up, many

male-contented simple men supped up and swallowed downe,
poysoning their selves and others.

2. Called also Separatists.

2.
Called also Se-
paratists.

THese Sectaries are also called *Separatists*, and this name they arrogate to themselves, like the Pharisees of old; and wel may they be called *Separatists*, because they separate themselves not onely from their Mother-Church in which they were baptized; and brought up, and fed with the pure milke of Gods Word; but also from all the Reformed Churches beyond the Seas, for they carry their simple seduced people not to any of those holy Churches to bee members of their Congregations; but to Conventicles, for which they are termed by a learned man *separata factio defectorum*.

2. They may also be called *Separatists*, not onely by reason of the separation they make from the Church of *England*, and all other the Reformed Churches; but also by reason of the grievous separations and divisions they make among themselves: for example sake; what an evill spirit of hatefull and fiery contention was raised between the Brothers, the *Johnsons*, which burnt up both spirituall and naturall love; as the one of them, being the younger, forgetting his profession and brotherly love became a Libeller, loading his brother and others with reproaches, shame and Infamy, and that in Print to abide for ever, as Master *Thomas White* in his discovery of *Brownisme* doth relate? The other separated himselfe, and broke fellowship with his brother and father, and cursed them with all the curses in Gods Book: This separation was confirmed by the heavy ientence of Excommunication, by which he did give his father and brother to the devill. The Dutch and French Ministers in *Amsterdam* went about to reconcile *Francis Johnson* and his Father, as appeareth by their Letter: *Narravit nobis Ioannes Iansonius Anglus se hominem septuagenarium ex Anglia in hanc Urbem difficili itinere venisse, ut*
duos

Proph schisme.
p. 60.

duos filios suos, Franciscum, & Georgium dissidentes in gratiam reduceret. &c. But their labour was in vaine; His sonne *Francis* persisting obstinately untill the death of his Father, sending him downe to the grave with a curse, as if it were engraving the sentence of Excommunication upon his Fathers Tomb: &c.

3. Agree with the Donatists.

3.
Their agreement with the Donatists.

THe Separatists or Brownists agree in many things with the Donatists, who confined the holy Catholike Church to a Corner of *Africa*, as the Brownists doe confine the Church of God to their Conventicles, excluding all other Christians pale of the Church that are not of their Sect.

May not I say, to these Brownists, as *Constantine the Emperour* to *Acesius*: *Capa scalas & ascende cælum solus* take ladders and mount heaven alone; who dreame that they have ladders or something else to enter heaven alone? They believe not (with the Donatists) the Article of faith, viz. That the Church of God is Catholike, but uncharitably put all the Christians of the world into the estate of damnation that are not of their Sect. Of their agreement with the Donatists, Master *Gifford* late Minister of the Word of God at *Malden*, hath set forth a Treatise at large, which you may peruse if you please.

4. They comply with the Anabaptists.

4.
Their agreement with the Anabaptists.

THe Separatists doe comply in many things with the Anabaptists, & these Maximes following they have from them.

As they separate themselves from the Papists; so also from all Protestant Churches.

They affirme, that theirs is the true Church onely, and the Gospel to be no where truly preached but by them.

To

To receive the Communion with prophane persons is to partake of their prophanenesse.

That all may preach ; having gifts.

That in the Church there should be a parity.

They dislike marriages in Churches , and to serve God in Churches that have been polluted by the Papists.

Whereas the *Anabaptists* forbear one Petition of the Lords Prayer, *viz. Forgive us our trespasses*, the *Brownists* refuse the whole Lords Prayer.

Although they beare with temporall Magistrates, yet they abhor spirituall government.

La stly, they like not payment of Tythes, reserved by God himself for the for the maintenance of his Ministers, paid before the Law, commanded in the Law, and allowed by Christ himselfe, *Matth. 23*. But disallowed by the *Anabaptists*. *

* The *Brownists* are refined *Anabaptists*.

5. *They are Innovators.*

5. *Great Innovators.*

MAY not these *Separatists* be also called *Novatores*, by reason of the great Innovations made by them? they can not abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches (Steeple-houses some call them) nor our Bels. (I hear of a Sect that are called together by a Sow-gelders horne) nor our marriage. nor our administration of the Sacraments in our Churches. nor our burials, nor our Prayers taken out of holy Scriptures, and commanded by Christ himselfe, as the Lords Prayer.

6. *Some of their Errors set down by Mr. White.*

6. *Some of their Errors.*

1. **T**hey hold it lawfull for a man to live with her that is not his wife, rather then to reveale himselfe.
2. That there are qualities in God not essentiall, and that love

love in God is not of his being, but that the selfe same love that is in God is also in us.

3. That it is not lawfull for the innocent parties to retain the offendor, as the wife the husband, or the husband the wife of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the other sinne, bee desirous still to live with the other party in marriage Covenant, as before, but have excommunicated the parties innocent for so doing.

7. Bitter Railers.

THese new Sectaries are bitter Railers, and especially upon their Mother the Church of *England*, calling her Apostate *Israel*, *Sodom*, *Babylon*, murdering Step-mothers, Idolatrous, Antichristian &c. They judge and condemne them that are better than themselves, far excellling in the gifts and graces of God; yea they condemne and slander our whole nation, as a false Church, false Christians, a Synagogue of Satan, a people in a damnable estate, exempting none: neither the learnedst, nor the holiest, but condemne all.

They boast much of the Spirit but by their virulent and venomous tongues you may see what spirit is in them, viz. *That Spirit that ruleth in the children of disobedience.*

Michael the Arch-Angel durst not give the Devill such cursed language as the *Brownists* give their mother, *The poyson of Aspes are under their lips.*

Barrow and *Greenwood* were possessed with a spirit of Mr. *Barn.* railing and scoffing, terming set Prayers the smoak of the bottomlesse pit; preaching preachment and sermocination; the Preachers deliverie of the word, the distilling and dropping downe of old Parables from his mouth; the time of preaching, disputing with the houre-glasse, the Pulpit a prescript place like a Tub, solemne Faits hypotiticall Faits, and a stage-play wherein one playeth sin, another judgement, another the

Gospell, the singing of Psalmes harmonizing of pleasant ballads; our Churches styes, & our Baptisme adulterate baptisme, the receiving the holy Sacrament of the Lords Supper a two-penny Feast; the worship of God Idolatry, and us Idolaters, yea Sodomites, Canaanites, Beliamites, Chamites Cainites.

8. Magnifie their Sect.

8.
*Magnifie their
owne Sect:*

*John Robinsons
a swer to R. B.
page 213.*

*John Smiths
parallel. p. 17.*

*Probae
schisme. p. 47.*

Ibidem p. 76.

AS these Sectaries villesie others, so they magnifie themselves, like those men of whom the Prophet speaketh, *Isa. 65. Stand further off. I am holier then thou.* And with the Pharisee, *they thanke God that they are not like other men.* Or with *Simon Magus* gave out that they are the great power of God. They cry up their owne Sect to the Skies. Oh Mr. Bernard (such Mr. Robinson) if ever you saw the beauty of *Sion*, and the glory of God filling his Tabernacle, it hath beene in the manifestation of divers graces of God in our Church in that heavenly harmony and comely order, wherein by the grace of God we are set and walk. Likewise heare Mr. Smith. Oh Mr. Bernard, if you knew but the power and comfort of Gods Ordinance as we doe, &c. Touching both these boasters of their popular Government, hear the censure of Mr. Johnson, who sheweth them to be *Korites*, a bellious rout, pleaders for confusion, &c. Also Mr. Daniel Tudley, Mr. Johnsons second, described Mr. Samuel Fuller a Deacon of Mr. Robinsons company with his friends to be ignorant Idiots, noddie Nabalites, dogged Doggs, fainfaced Pharisees, shamelesse Shimeites, malicious Machavilians.

9.
*They criminate
the Dutch and
French Churches.*

9. Criminate the Dutch and French Church.

IN their separations they carry not their seduced people from us to the Dutch or French, nor to any Reformed Churches to have Communion. They are as malevolent to Dutch and French Churches as to us; many crimes they do lay upon them, as for example.

1. That

1. That their Assemblies are so contrived, that the whole Church continueth not together, so that the Ministers cannot together with their flock sanctifie the Lords day. The presence of the members cannot be knowne, and finally no publick action, whether excommunication or any other cannot be rightly done: can they say worse of us? the Lords day cannot be rightly observed, nor presence nor absence known, nor any holy action rightly performed: what can there be in their Churches but meere confusion? See what dirt these *Separatists* cast upon the Church that harboureth them.

Francis Johnsons Articles against the Dutch and French Churches. Vid. Dr. Halls Apology against the Brownists. page 797.

2. They baptize the seed of them that are no members of the visible Church, of whom they have no care as of members, neither admit their Parents to the Lords Supper. Is not this meere Babylonisme? how is the Church of *Amsterdam* separated from the World?

3. That rule and commandment of Christ, *Matth. 18. 15. If thy brother offend thee, goe and tell his fault, &c.* They neither observe, nor suffer to be observed: behold, what they complain of us, they find the same in the Church of *Amsterdam*.

4. They worship God in the Idol Temples of Anti-christ, so that the wine is marred with the vessels, is not this an abomination? yea, the Anti-christian stones have some of them the ornaments of the Roma harlot upon them remaining.

5. Their Ministers have set maintenance.

6. Tythes, or a maintenance as ill: Tythes were commanded by God, and never repealed; but this they have learnt of their Tutor the *Anabaptists*.

7. Their Elders change yearely, which is not according to the Doctrine of the Apostles: what? can our Church have worse then false Governours?

8. They celebrate marriage in the Church, is not this a foul fault? Is it not better to be married in the Congregation with prayers and Gods blessing pronounced upon them by the Minister, then to be contracted privately, and entered into a booke as men doe horses in Smithfield?

9. They use a new censure of suspension which Christ hath not appointed: a great presumption, say they.

10. They receive unrepentant Excommunicants to be members of their Church, by which meanes they become the body with them that are delivered over to Satan.

Thus these *Seperatists* besmeare the Church at *Amsterdam*: yea, they count it a great Apostacy for one of them so much as once to heare a Sermon in any of the Dutch or French Churches.

10. Pretend Scripture.

10.
Pretend Scip.
1172.

AND whereas they doe pretend Scripture for their novelties while the world standeth (saith a learned man) it cannot be shewed out of Gods sacred book, that he hath commanded any of these following:

1. Let all decisions, excommunications, yea, and ordinations be performed by the multitude.

2. Let every Assembly have a Doctor and a Pastor distinct in charge and office.

3. Let private Christians agree among themselves to set over themselves a Pastor chosen by themselves.

4. To this I may adde; where or when did our Lord take the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordaine Ministers to binde and loose? &c.

11. Thy avoyd our Congregations as prophane.

11.
Blame our con-
gregations for
prophanesesse.

ONE speciall cause of their Separation they pretend to be the mixt Congregations of men, holy and prophane, with whom they will not communicate, lest they should be defiled. You have heard of the resemblances that have been made of Gods Church: as namely, it is compared to a field, in which are some Tares as well as wheat: to a net, wherein are contained bad

bad fish as well as good; to a fold, having in it Goats as well as sheep: yet is not the field to be spoyled because of Tares; nor the net to be broken because of the bad fish; nor the fold to be broken because of the Goats: no, we are not to depart from any Church of Christ for any scandall given to us by the members and professors therein, except for extreame errors of doctrine, or ungodly practises professed in it.

12. *The prophaness of their Sect.*

THis fault they finde with the Protestants of our Congregations; but how they have avoyded this in their own Conventions, Mr. *White*, Mr. *Johnson*, and Mr. *Smith*, and many others will tell you, whose plentifull reports of their known uncleanness, smothered mischiefs, malicious proceedings, corrupt preachings, communicating with known offenders, bolstering of sins, and willing connivences, as they are shamefull to relate; so they might well have stoppt their mouthes from excepting against our communion with the prophane.

12.
*The prophane-
nesse of their
Sect.*

To use some of Mr. *Whites* words, *These that pretend such sincerity of Religion, doe abound above others with all kinde of debate, malice, adulteries, cozenage, uncleanness, so that (saith he) that W. C. complained that hee had thought that they had been all Saints; but, I see, they are all devils.* These are the Assemblies to which they carry the poore soules whom they doe seduce.

Mr. White.

Extracted out of a Letter of Master Whites the 20th of July.

Vid. *Prophane
Schisme of the
Brownists.*

I desire God to keep all people from such a Congregation, where Adulteries, Cozenages, and Thefts are in such abundance as in the English Congregation of *Amsterdam*: that I speak not of Brokerage of whores, and other filthinesse, too too bad.

p. 27.

This is true, there is no Sect in *Amsterdam* (though many in such contempt for filthy life as the English are, viz. the Brownists, &c.

Ibid page 27.

The

Adum. 25.
Feb. 1606.

The author of this Letter, Master *White*, was sued for slander by *Francis Johnson* *Henric Aainsworth*, *Francis Blakewell*, *Daniel Studley*, *Christopher Bowman*, *Iane Nicolas*, *Judith Holder*, *William Earbons*, and *Thomas Bishop*. But after Master *White* had brought in witnesses before the Burgomasters, who did testify, & upon their Oathes and depositions confirm what Master *White* had written, he was discharged, and had charges given him by the Magistrates.

A brieve discovery under the hand of the Secretary and seale of the City of *Amsterdam*.

1. Of some of the abominations dayly practised and increased amongst the English company of the separation, remaining for the present at *Amsterdam* in *Holland*.

2. That they abound above all others, with all kinde of debate, malice, adulteries, cozenages, and such other like enormities, &c.

The testimony
of the Dutch
Church concern-
ing the Brown-
nists.

The testimony of the *Dutch Church* concerning the *Brownists*, when as they sent their Messengers with some questions to their Eldership, they received this answer from them; That they did not acknowledge theirs to be an Ecclesiasticall Assembly, or a lawfull Church.

Of the Magi-
strates of *Am-*
sterdam. *Vid.*
propb. schism.
page 21.

The testimony of the Magistrates of *Amsterdam* concerning the *Brownists*, both of old, in their suit against Master *White*, and now in their late suit for their meeting-house, when they sought to lay their Action in the name of a Church; they were repelled by the Magistrates that are members of the *Dutch Church*; they would not receive complaint from them in the name of a Church, or in the name of an Elder, or a Deacon; but from private men; The Magistrates told them, that they held them not as a Church, but as a Sect.

13

13. Their Equivocating.

Their equivo-
cating and pal-
liating their
wicked esse.
Vid p. opb. schis.
page 20.

I Might here set down their equivocating, and palliating their wickednesse, as one *Geoffry Whitacres* of Master *Johnsons* Congrega-

Congregation, being found in bed with one *Judith Holder*, another mans wife; for which matter he affirmed that he did it not to satisfie his lust; but to comfort *Judith*, being sickly, and to keep her warme: as though hee had sought to performe a Christian duty of love, and not an action of uncleannesse.

Again, when *Mr. Studley*, a chiefe Prophet of *Mr. Johnsons* Prophane schism. Congregation, was found hidden behind a Basket in *Judiths* page p. 22. house, he had this holy pretence; that he hid himselfe to see the behaviour of *G.P.* who cam thither after him: he being an Elder, would be a watchfull Over-seer.

Again, *M.M.* being in a whore-house, and creeping out at a window, the Elder *D.S.* excused him alledging in his defence the example of *St. Paul*, *Acts* 9.25. Who was by the Disciples let down over the wal; in a Basket.

Mr. Johnson sought to cleare the uncleannesse of a man found a bed with another mans wife; to diminish the sin, distinguished between lying with a woman, and in a woman. *Ibid. p. 30.*

And old Father *Brown*: being reproved for beating his old wife distinguished, that he did not beate her as his wife, but as a curst old woman.

Also *Daniel Studley*, went about to palliate his filtinesse with his Wives Daughter, ungodlily alledging the Holy Scripture. *He did like Solomon, who would know all secrets. Propb. schism. p. 39*

Let it not be offensive to the good Reader to see a childe to vindicate the foule aspersions cast upon his Mother, from whom he had his soules spirituall birth and breeding, by setting forth by what manner of men his Mother-Church is scandalized.

14. Blame the Conversation of our Ministers.

A Gaine, although in the Visible Church the evill ever mingled with the good, and sometime the evill have chief Authority in administration of the Word and Sacraments; yet forasmuch *14. Blame the conversation of our Ministers.*

forasmuch as they doe not the same in their owne name, but in Christs, and doe administer by his Commission and outhority, we may use their Ministry both in hearing the Word of God, and receiving the Sacraments; neither is the effect of Christs Ordinance taken away by their wickednesse, nor the gracc of Gods gifts diminished from such as by faith rightly doe receive the Sacraments administered unto them: The Scribes and Pharisees (saith our Lord) sit in *Moses chaire*; all therefore what they bid you observe, doe you, but not after their works, for they say and doe not.

15. Except against our Ordination.

15.
Ordination of
our Ministers

They except against our Ministers, because they receive their Ordination from Bishops.

To which I answer, wee have our Ordination from Christ by Bishops and Clergie-men; and for this kinde of Ordination by Bishops and Presbyters we have the universall consent the Primitive Church; by *St. Paul, Timothy, and Titus* were ordained.

And this has been the practice of all the Christian Churches of the Universe untill the time that *Anabaptists* crept into the world.

But they will alledge, that we have been ordained by Antichristian Bishops, and therefore they conclude every action done by our Ministers to be Antichristian.

1. To which I answer; why is not the Ordination that our Fore-fathers had from Antichristian Bishops as effectually as the Baptisme that was administered by them to our Fore-fathers? Did ever any Reformed Church re-baptize them that were baptized by them? And why should our Ministers be re-ordained more then re-baptized.

2. Indeed our Ministers being ordained by Bishops and that by Protestant Bishops, such as *Cranmer, Latimer, and Ridley*, who were holy Martyrs, who renounced all Superstition; what exceptions can be taken against them?

Neither

Neither can they find any shelter under that noted Text, neglect not the gift that is in thee by the imposition of the hands of the Presbyter; which learned Mr. *Calvin* expounds not of the man, but of the Office following: Herein *Hierome*, *Anselme*, *Haimo*, *Lyra*, referring it to the gift given him, and to the Bishops & Presbyters, which hath been the practice of the Church of *England*, and all Christian Churches in the world untill the *Anabaptists*.

To conclude, let the *Brownists* confesse our Bishops to be but Christians, which they cannot deny, and the Ordination of our Ministers will be lawfull by their owne rules: for if the Ordination of their Ministers by *Plebeian* Artificers be lawfull how much more is the Ordination of our Ministers by Bishops and learned Ministers, qualified with learning and wisdom, and set apart to doe the same.

16. Brownists Ordination.

BUT let them shew who devised their Ordination of Ministers; I dare say, not Christ, nor his Apostles, nor their Successors.

16
Brownists Ordination,

What Church in the whole world can be produced unlesse in case of necessity, whole conspiring multitudes made them Ministers at pleasure? What rule of the Church prescribeth it? What Reformed Church ever did it, or doth practise it? What example warrants it? where have the inferiours presumed to lay their hands upon their Superiours? It is an old policy of the faulty to complain first; certainly, there was never Popish Legend a more errand device of man then some parts of this Ministry of theirs, so much gloried in for sincere correspondence with the first Institution.

17. For their Singing.

17.
Their singing
of Psalmes.

FOR their singing of Psalmes it is almost left among them, for in Master *Johnsons* Assembly they had new rymes, but in so harsh and hard a phrase, that the people knew not what they meant ; so that they could not sing with understanding.

Prophane
schisme. p. 10.

2. These being in use, and the coppies being kept from the people ; by that means singing of Psalmes was kept from the people, and shut out of private houses.

3. Againe, by reason of the uncouth and strange translation and Meetre used in them, the Congregation was made a laughing-stock unto strangers.

Master *Daniel Studley* pleaded for the continuance of those rhymes, the Congregation complaining of them : For (saith my Author) he had a good veine in making rhymes, especially filthy and obscene ones, which he taught unto little children his Schollers, and to *Mistris May*, who used in her house to sing such songs, being more fit for a common Bawde, then for a person professing the pure separation. They object against all the Churches in *Amsterdam*, that they have Organs to modulate their voices in singing : Sure I am, the *Separatists* also had need of somewhat, as a Bag-pipe, or somewhat never used by Antichrist to tune them, singing in their Conventicles like hogs against raine.

Here I might aske some questions, viz. why singing set Psalmes doth not confine the spirit, (we being commanded to sing with the spirit) as much as saying set Prayers ; and why the brethren inspired with the spirit, doe not every day sing a new song, as make a new Prayer, which are set prayers to the People ? and why the people may not pray together with the Minister (as it was the custome of al Christian Churches) as sing together : And lastly, why Lay-men doe not pray in the Church aswel as preach or prophesie in the Church : Do they not in forbidding

bidding the people to pray with the Minister, as the Papists do in depriving the people of the Cup in the Sacrament, and that for the honour of the Priest-hood?

18. Of their prophecyng.

AS the illuminated Anabaptists are called Preachers, so the fanatick *Brownists* take upon them to be Prophets, and to preach the word of God with all authority publikely in their Congregations: St. *Paul* asketh, *how they can preach, except they be sent?* And this standeth to good reason, every true Preacher standeth in Gods roome, being the Lords Embassador to doe his will: who dares doe this unlicent? These come not from the Schooles of the Prophets; but from Mechanick trades, & set them down in *Moses Chaire*, as Embassadors of Jesus Christ, as Heralds of the most high God: These take upon them to reveale the secrets of the Almighty, to open & shut heaven, to save soules, But to hear these fellowes discourse of the holy Trinity, of Gods eternal Decree, & other deep poynts of Divinity, you may hear the Mad-men in Bedlam prate as wisely as they: May not Almighty God say to these mad Prophets, *what hast thou to doe to take my Word in thy mouth? &c.* Of their confused preaching, or rather prating, heare Mr. *Simpson* complaine, and especially of the Prophets in Master *Ainsworths Church*: For our manner, (saith he) of meeting upon the Lords day, it is with such a confusion and contradiction with one another, that our profession of Separation may be overthrowne by it: For example, *Thomas Cochi* in his prophesie witnessing against England, their Ministry is Anti-christian, and being so, cannot beget true faith; and where there is no true faith, there is no true salvation, a fearefull sentence in my judgement! Again, our beloved, Mr. *de Cluse* in his prophesie laboured to prove separation from a true Church for any corruption, obstinately stood in this Doctrine, was by another in prophecyng there shewed to be absolutely contrary to the place, *Rev. 2. 24.*

18.
Of their Pro-
phecyng.

which how unsoundly it was concluded by our Teacher, was then observed by many : Also it was since by another delivered in the way of prophesie, that even among our selves did reigne many sinnes ; as mainly, fulnesse of bread pride and idlenesse ; fulnesse of bread, in that they were not satisfied with neither temporall nor spirituall food ; pride, in that many did strive to goe beyond their calling ; idlenesse, in that many were negligent in their callings. If these things be so, and be not redressed by the admonition of this prophesie, we must, (according to Mr. *de Cluse* his Doctrine) make a new separation. How oft doe the Brethren except one against anothers prophesying, by which, much heart-burning and strife is kindled between them? These things being well considered, I pray you well to minde whether this new way of prophesying on the Lords day can be for the edification of the Church or not. For this new prophesying of the Lay people, read a Treatise newly set forth by *Guillelmus Apolonij*.

19. They will use no set Formes of Prayer.

19.
Blame set pray-
ers.

THEY finde fault with set Formes of Prayers, and this also they learnt of the *Anabaptists*, who having burnt all the Books in *Munster*, and in the Dominions of King *Iohn of Zion* (except the Bible) were compelled either to pray without book, which they call Praying with the spirit, or not at all : moreover, the *Anabaptists* were so ignorant, as *Lambertus Horrensius* reporteth, that among the numerous multitude of them there was not one found (as it was credibly reported) that could read. So they being not able to pray within book, but all without book : They have with the *Brownists* invented divers arguments against set Prayers.

They pretend set Prayers to be a device of man, a muzzling of the spirit, a nurse of idlenesse, and a meanes to neglect the graces of God that are in them ; whereas they pretend extemporary prayers to be the work of the spirit : whereas rather thereby they

they muzzle the spirit of the people, being tyed to the *ex tempore* and crude prayers of the Ministers.

Yea, the *Brownists* goe far beyond the *Anabaptists*; affirming set Prayers to be abominable in the eyes of Almighty God.

To this I answer; whatsoever God hath ordained is neither abominable nor loathsome to him; but God hath ordained set Prayers, therefore they are not abominable nor loathsome.

That God hath ordained set prayers, see *Num. 6. 23. 24.* *Thou shalt blesse the children of Israel, saying unto them, the Lord blesse thee and keep thee, the Lord make his face to shine upon thee and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace.* Again, *Deut. 26. 5.* *And thou shalt speak, and say before the Lord thy God, a Syrian ready to perish was my Father.*

The 90. Psalm is a Prayer, even the prayer of *Moses*, and used in the Jewish Church, as we use the Lords Prayer.

All the Psalmes of *David*, except some that are doct small are prayers, and have beene, and shall be read in the Church of God, maugre all the Heriticks and Schismaticks in the World.

In the Gospell are many set prayers daily read in the Church; What? are all these abominable? All the ancient Churches in the world, planted by the Apostles have set Prayers; as the Greek Church, to whom *St. Paul* preached; the Indians, to whom *St. Thomas* brought the light of the Gospell; the Ethiopians, to whom *St. Mark* brought the knowledge of Christ; the Muscovites, who affirme, that they received the truth from *St. Andrew*: These, with all ancient Churches have set prayers: their Liturgies are to be seen.

Yea all the Reformed Churches; the Dutch the French, the Danish, the Swedish the Scottish &c. have set Prayers; onely these Sectaries will speak to God *ex tempore*.

In my *Christianography* you may see divers Liturgies: as a Liturgy attributed to *St. James* the first Bishop of *Jerusalem*, set forth by *Victorius Scoticus* the *Maronite*. The Apostle

James was commonly called *Iacobus Liturgus*, that is, James the Service-maker, which beginneth, *O Lord doe not despise me defiled with the multitude of my sins, &c.*

Again, the service the Muscovites use, taken out of the Commentaries of *Sigismund Liberus*.

The Ethiopian Liturgie or Service, written by *Francis Alvares*.

The Copts Liturgy set forth by *Kircherus*.

The Armenian Service, set downe by *Odoardus Barbosa*.

The Armenian Service, set downe by *Peter Bellonius*, lib. 3. cap. 12.

The Liturgy of *Severus*, sometime Patriarch of *Alexandria*, written in Syriak, and translated into Latine by *Guido Sibrinius*.

But to shew you a patterne of some of their new Prayers; one of them cryeth out in his prayer; *O Lord, thou knowest, good Lord, that we never had the truth preached among us untill now, &c.* Whereas the Doctrine of the Church of England is Gods truth, as the learned Assembly of Divines doe testifie, howsoever in our Discipline there may need Reformation.

Another cryeth out in his prayer; *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerfull, unprofitable, &c.* This spirituall Prayer was made for my selfe, in my owne Church, in my owne Pulpit, in my owne hearing.

Eccles. 5. 1.
To conclude this with the counsell of the holy Ghost; *Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God, for God is in the heavens, and thou art in the earth: Therefore let thy words be few: for as a dreame commeth by the multitude of businesse; so the voyce of a foole is known by many words.*

20. *They quarrell at the Lords Prayer.*

BUT what need I complaine of their blaspheming of set Prayers? whereas our Lord taught his Disciples a set Forme of Prayer, the perfectest and exactest of all that can bee made, it being compiled by the Sonne of God, who is the wisdom of the Father. For perfection, it containeth all that can be asked, or prayed against. For acceptance, it containeth the words of Christ the Son of God, *in whom the Father is well pleased.*

These Sectaries quarrell at this prayer, and will not say it; as *Barrow & Greenwood* affirme it to be abominable, and as loathsome unto God as swines-flesh to a Jew.

Apollinaris the Heritick equalled his songs with holy Scripture: but I never heard of any Heretick that prefer'd his owne works before holy Scripture: Doe not these Heriticks preferre their owne Prayers before our Lords? If our Lords Prayer be better then theirs, why doe they not say it according to our Lords Commandement, *Luke 11*? Or if they will pray after the same manner as is commanded, *Matth. 6*. Why doe they use so many vaine repetitions there by him forbidden?

I have read that *St. Peter* used no other prayer at the Communion, but this Prayer which his Master taught him; and the Greeks in *Calabria* used the same: But now it is not used by some at the ministration of the Sacrament. I am sure this prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect forme which our Lord hath left us, or pray at least-wise after that manner, not using vaine repetitions by him forbidden, as before.

21. *Of the Tyranny and ill-usage of some of them to their Wives and Servants.*

Vid. The prophane schisme of the Brownists, with be impiety, & Hereticks lewdnes and abhominable vices of this impure Sect.

MAny there be that are taken in the Briars of this prophane Schisme, that wish they had never met with the separation of that Schismaticall body, and would flye, so that they might escape without excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as musse against it. You may read in the Booke called (*The prophane Schisme of the Brownists*) how cruelly also they used their servants for not doing their taskes; as some they hang up by the hands, and whip them stark naked, being women grown; yea they spare not their wives, but correct them. Read the story of *Sendley*, and *Mansfield*. It may be they learnt this of their Patriarch, Father *Browne*, who would cruelly correct his old wife, as before.

22. *There are divers sorts of Separatists.*

Brownists.

THere are divers sorts of these Sectaries; for every day begets a new fancy or opinion, it faring with them usually as with all other Hereticks, who having once forsaken the Truth, wander from one error to another: as *Mr. Smith*, one of their Grandees, from a *Protestant* he turned *Brownist*; and from a *Brownist* he turned *Anabaptist*; yea, a *Sebaptist*, and re-baptized himselfe.

The first sort of *Separatists* affirme the abominations of the Church of *England* to be so great, that they will not come within their Church doores to heare any of their Ministers, but ty themselves wholly to their owne Conventicles. The root of this Sect was one *Mr. Robert Browne*, before named: from whom

whom are risen many Sects, for every day begets a new fancy and conceit. These say that England was once the Lords wife, but that he hath given her a Bill of divorce and put her away. These deny all communion with her; but private communion they hold lawfull with her members.

As for the ancient company of *Brownists* that were under the feeding of Master *Browne* himselfe, they were swept away as dung by the Testimony of Master *George Johnson*, and not one of them left alive that continued faithfull, but became Apostates.

The second sort of *Brownists* may bee called *Barranists* *Barrowists*. from their Protomartyr *Barrow*, whose censures are more desperate then the former, who say that the Church of *England* is *Sodome*, *Babylon*, and *Egypt*, and that shee was never the Lords wife, nor he her husband; but that she is at the best a murdering Step-mother; Therefore they say, what communion hath light with darknesse? Christ with Belial? Beleevers with Infidels? And therefore they proclaime the former Sect, (for not judging the Church of *England* so desperately as they judge her) to be partakers of her adulteries, and that they must receive of her plagues.

Of this Sect *Barrow* was the Father; afterwards *Greenwood*, *Brewer*, *Bois*, *Rutter*.

A third sort of *Brownists* did arise from one Mr. *Wilkinson*, *Wilkinsonians*. whose Disciples in a short time grew so strong in the Spirit that they stoutly affirmed that they were Apostles, as *Peter*, & *Paul*, and the rest; and therefore deny communion with all others that will not give them that Title.

A fourth sort of *Brownists*, who say that there is not any one true Church in the world but themselves, because they say, that they are married to Christ by that one true Baptisme which consisteth of persons confessing of faith and their sinnes; and all other Churches that baptize Infants are but Synagogues of Satan, and have never made covenant with Christ, & therefore they call the *Brownists* for retaining the Baptisme of children as very a Harlot as *Rome* or the Church of *England*. So name they the *Brownists*, *Romes fairest daughter*, and proclaim,

that all that will be saved must come to them to be re-baptized; and condemne all other worship to be Antichristian, divellish, and obnoxious to the wrath everlasting. Of these, there are many Sects and Heresies you shall finde in the description of the *Anabaptists*. Many other Sects of *Brownists* there are, as the *Johnsonians* and their Tenets, who commenced a suit in *Amsterdam* against the *Ainsworthians*, for their Meeting House or Synagogue granted to the *Brownists* after the rending of that Conventicle asunder. The *Johnsonians* pleaded the Synagogue belonged unto them, they being the ancient *Brownists*: The *Ainsworthians* answered, that the House belonged to them, they being the true *Brownists*, because they held the ancient faith upon which their Church was grounded, from which Master *Johnson* and his company had fallen into *Apostacy*, and therefore could not bee the true Church; and they set forth a writing of the Articles forsaken by Master *Johnson*.

Johnsonians.

Ainsworthians.

Robinsonians.

I might speake also of *Robinson* and his company; which *Robinson* protesteth against both the former, affirming Mr. *Johnson's* company to be bastardly runnagates, miserable guides, engrossers of the keyes, arrogant *Zidkias* laying the corner-stone of Babylon; *Lucian* or scoffing Atheists; Schismaticks, making the Church of God a cypher; a Hangby wanting an honest heart, like Chancellours and Officials captivating of the Church; either marked servants of the Pope, or such as care not what they say for some present advantage, using a power more execrable and accursed.

Master *Smith* and his Disciples doe at once as it were swallow up all the Separation besides, protesting against their false constitutions, false worship, false Ministers, and false Governours.

I might here also set downe the Heresies of Mr. *Thomas Lemar* described by Mr. *Padget*, with this Title.

The

The Monster of Lemarisme.

THis Monster is set downe with seven heads.

1. *Mahometanisme*, in that *Lemar* denyed the holy Trinity and eternall God-head of Christ.

2. *Iudaisme*, in affirmiag that Christ should come shortly in his owne person to reigne here upon earth.

3. *Papisme*, affirming that a ~~meere~~ creature may bee worshipped.

4. *Lutheranisme*, in maintaining the Doctrine of Consubstantiation.

5. *Anabaptisme*, in affirming that Christ took not flesh of the Virgin *Mary*.

6. *Libertanisme*, in holding that there is no visible Church upon earth.

7. *Brownisme*, in holding the Doctrine of Separation; who can reckon up their opinions, they shifting daly? Mr. *Harcor* will have a separation alone.

To confirm their severall Sects & divisions among themselves, *Their cursing* I might set down their uncharitable cursing one of another; not *one another.* to speek of the manifold curses that flew abroad in Mr. *Barrows* time, nor yet of the manifold curses which the company of *Brownists* remaining in *London* have oft laid upon one another: *confess* but those that remaine in the low Countreys.

Mr. *Johnson* and his company are now accursed and avoided by Mr. *Ainsworth* and his company; Mr. *Ainsworth* and his *Prophane* company excommunicated by Mr. *Johnson*, and his company. *schisme. p. 63.*

Mr. *Smith* and his company are rejected both of Mr. *Johnson* and Mr. *Ainsworth*,

Mr. *Robinson* and his company holding Mr. *Johnson* and his to be in apostacy.

And Mr. *Johnson* him again for taking part in his Schisme against him, and by this reckoning, where is almost one of them free from the curse? As for those stragling *Brownists* that walke alone; as they avoyd all, so they are avoyded and rejected by

all the rest : is not this (saith my Author) a cursing and a cursed Sect.

23. Schisme a great sinne.

23.
Schisme a great
sinne.

I Could by way of counsell advise these *Separatists* who forsake the Church to consider how great a sin Schisme is, viz. greater than murther; a murther killeth one man or two, but a Schismatick goeth about, as much as in him lyes, to destroy the Church of God.

To depart from the Church of *England*, is a departing from the Church of God: let them consider, the Church of *Corinth* had many faults in it, as many as the Church of *England* hath, & as great ones too; & yet was Gods Church for their faults. *St. Paul* blames some there for their civill jars impetuously, they trafficking them and their suits to the Courts of Infidels, 1 *Cor.* 6.7. Others for their wicked connivence and indulgence towards the incestuous, 1 *Cor.* 5. Others for their vile prophanenesse in their sacred Assemblies, 1 *Cor.* 11. 32. Yea, others for heresie, 1 *Cor.* 15. Would any *Brownist* think this to be the Church of God, but a Synagogue of Satan? If our Apostle were alive now, (in which more light hath appeared) he should be taught by Father *Browne* and his Disciples, to give the Church of *Corinth* a new Title, and not *Paul an Apostle of Iesus Christ to the Church of God in Corinth*. But the example of Christ himselfe writing to the seven Churches of *Asia* may be our best direction, charging five of them with severall faults, and with crimes of a large lize, yet he doth call them Churches.

Moreover, is not the forsaking the Church of God, a forsaking of God himselfe.

And lastly, is not excommunication one of the greatest punishments of the world, by which a man is cast out of the Church? *St. Paul* calls it a giving to the devill: and doe not they in their separation cast themselves out of the Church, and give themselves to the devill?

24. How these Sectaries have been punished.

First, *Brown* their Patriarke was taken and laid in the Gaol, and his disciples were made to flye; *Bolton*, whom some would make their Author, dyed as *Judas* did; (a) *Henry Barrow*, Gent. *John Greenwood* Clerk, two of the Authors of this *Chron* p 765, opinion, that set Prayers are abominable; *Daniel Studley* Girdler, *Saxio Billet*, Gent. *Robert Bowly* Fish-monger, were indicted of Felony at the Sessions Hall without New-gate, London, before the Lord Major, and the two Lord chiefe Justices of both Benches, and sundry of the Judges and other Commissioners of Oyer and Terminer. The said *Barrow* and *Greenwood*, for writing sundry seditious Books, tending to the slander of the Queens Majesty and State: *Studley*, *Billet*, and *Bowly* for publishing the said Books, on the 23. day of *March* they were all arraigned at New-gate, and found guilty, and had judgement: *Henry Barrow* and *John Greenwood* on the last of *March* were brought to *Tiburne* in a Cart and carried backe againe, and were afterwards hanged on the sixt day of *April*.

And about the same time one *Penrie*, a Welch-man, a principal penner and publisher of a Book called *Martine Marprelate*, *How. Chron.* p. 766. was apprehended at *Stebben-heath*, and committed to Prison: in the moneth of *May* he was arraigned at the Kings Bench at *Westminster*, condemned of Felony, and afterwards conveyed from the Gaole of the Kings Bench in *Southwarke* to *St. Thomas Waterings*, and there hanged: *Elias Thacker* was hanged at *St. Edmonds-bury* in *Suffolk* on the fourth of *June*: and *John Copping* on the first of the same moneth, for spreading of certain seditious books penned by one *Robert Brown* against the Book of Common-prayer established by the Laws of the Realm, their books as many as could be found, were burnt before them; Examples how this Sect was suppressed in *Queene Elizabeths* time are many. They that would know more of

these Sectaries, let them read these books following.

First, a book called a discovery of *Brownisme*, or a brieve Declaration of the errors and abominations dayly practised & encreased among the English company of the separation, remaining at this present at *Amsterdam* in *Holland*, by Mr. *White*.

A Book called the raising of the foundation of *Brownisme*, by S. B. Printed by *Henr. Windet*. 1588.

A plaine Declaration that our *Brownists* be full *Donatists*, by comparing them together from poent to point, out of the writings of St. *Augustine*, by *George Gifford* Minister of Gods Word at *Malden*.

An Apology of the Church of England against the *Brownists*, written by Doctor *Hall* now Lord Bishop of *Norwich*.

Master *Bernards* Separatists Schisme.

The prophane Schisme of the *Brownists* or *Separatists*, with the impyety, dissentions, lewd and abominable vices of that impure Sect, discovered by *Christopher Lawne*, *Iohn Fowler*, *Clement Sanders*, and *Robert Bulward*.

Item, A book called the shield of defence: written against Master *de le Cluse*, in defence of Mr. *Brightman*. Printed 1612.

25. Mr. Tho. Scots description of a Brownist.

25.
scots descrip-
tion of a Brownist.

THe *Cameleon* is in *England* a *Familist*, at *Amsterdam* a *Brownist*.

He lives by the ayre, & there he builds Castles and Churches; none on the earth wil please him: he would be of the triumphant and glorious Church, but not of the terrene militant Church, which is subject to storms, deformities, and many violences and alterations of time: he must finde out Sir *Tho. Moores* *Utopia*, or rather *Plato's* *Community*, and be an Elder there. In this poynt, and in that of resisting Civill Governours, he seems the same with the *Romish Catholike*. But they are tyed only by the tiles, like *Sampsons Foxes*, their heads like *Ianus*, look divers wayes: they are *Boutefews*, & carry betwixt them a fire-brand

to enflame all Christendome: they have in their imaginations an Idea of such a Church, and such keyes as the Romanists madly boast they possesse, but they will not have them the same, nor to resemble their foolish Alchymists: they are both seeking a Philosophers stone, and neglecting the true Elixir the corner-stone; they boast to build gold on the foundation, when what they dawbe on is adulterate stuffe besides the foundation: they begger themselves in seeking for wealth abroad, whilst at home they neglect that pearle of inestimable price, for which the wise Merchant gives all that he is worth. If ever I could heare Papist clear the Pope from being Antichrist, and prove he must be one singular person, I would then beleve that he should not spring from a Jew of the Tribe of *Dan*, as they Fable, but from a promiscuous conjunction betwixt two Fugitives to *Amsterdam* and *Rome*.

26. Of the Semi-separatists.

THese halt between two opinions, they are neither wholly for the Separation, nor wholly against it. Master *Jacob* ²⁶ *Of the Semi-separatists.* is said to have been of this Sect called *Iacobites*; and therefore in his writings we finde that he mis-liked our Church-government: but in his Declaration hee affirmeth; Although (saith he) I know they of the Separation be very far from being so evill, as commonly they are held to be: yet I deny not but in some matters they are straiter then I wish they were. Howsoever in the poynt of Separation, I for my part never was, nor am separated from all publike communion with the Congregations of *England*. I acknowledge therefore that in *England* are true visible Churches and Ministers accidentally, yea such as I refuse not to communicate with: for his coming to our Church, I heard once a Minister complaine to me of Doctor *Bancroft* Bishop of *London*, for not doing that Justice that he would have had him to doe upon Mr. *Jacob*, of whom he had complained, (as far as I remember) for not kneeling at the Communion. This

This Minister having prosecuted his complaint, and finding nothing done against Mr. *Jacob*, went to the Bishop, telling him what a great deale of paines he had taken in vaine, and asking of the Bishop what he would counsell him to doe, who bid him goe home and trouble not himselfe, but leave such things to his Church-wardens.

There is a sort of *Semi-separatists*, that will heare our Sermons, but not our Common-prayers; and of these you may see every Sunday in our streets, sitting and standing about our doores; who when the Prayers are done rush into our Churches to heare our Sermons.



Of the Independents.

1. *Why called Independents.*
2. *Their Originall.*
3. *Some of them write and speak against Churches.*
4. *Some against Tithes.*
5. *Would have no set Prayers.*
6. *Nor use the Lords Prayer.*

1. *Why called Independents.*

BEcause they teach that everie particular Congregation ought to be governed by its owne particular Lawes, without any depending of any in Ecclesiasticall matters, without obligation, acknowledge Classes or Synods for its government and conduct. They call themselves the Congregational government, as I read. These appellations I heard not of when I began to write

write the Treatise. The Author of the *Antidote against Independency* affirmeth, that by establishing this government in stead of suppressing Prelacy, we should erect in our kingdome 9324. Prelates, viz. in every Parish one.

2. Their Originall.

THE first man of note that held their opinions, (as Master Edwards writeth) was one Mr. Robinson, who leaving *Normich* male-content, became a rigid *Brownist*; but afterwards by conference with learned men, he was brought to some moderation, and writ a book retaining some of his opinions. This man dying, many of his congregation went from *Leyden* unto *New-England*, and planted at new *Plymouth*, whither they carryed Mr. Robinsons opinions, which spread far there, and by letters also and other meanes were conveyed into old *England*: and to this purpose he citeth a Letter of Mr. Cottons.

As the *Brownists* (saith Mr. Edwards) growing up, and out of the *Anabaptists*, did refine *Anabaptisme* in many things, so the *Independents* have refined *Brownisme* from the grossenesse and rigidnesse of it.

Answer to the Apologeticall Narration, p. 204, 25.

Yet in separating from Gods Ordinance because of our mixt Congregations: in setting up a Church against a Church: and in other things doe they not with the *Brownists* make a rent in Christs mysticall body.

3. Enemies to our Churches.

THESE *Independents* with the *Brownists*, are enemies to our Churches, the glory of our nation, the monuments of the piety of our fore-Fathers, builded to the honour of Almighty God, and for his service. They call them steeple-houses, as you may read Mr. Cotton in one of his Sermons upon the opening of the the seven Vials affirmeth.

The seven Viall opened.

Iehosaphat (saith he) took away the high places and groves out of Judah, 2 *Chr.* 17. 6. So when the zeale of God listeth up the hearts of the people, then will they not endure a consecrated place in all the world where they come; and when the seventh Vial is poured out, the earth shall be full of the knowledge of God: then all the Chappels of Ease, Churches of States, and Temples of glory, where the world hath beene deluded, they will not leave a stone upon a stone that shall not be throwne downe: though now in some places you may not passe through with a burthen; nor look upon the Wall thereof. *The zeale of the Lord of Hosts will blow them up, these places will be laid open to the rest of the streets, and become but common soyle, they will not then be regarded, but tromped upon, &c.* I am informed that some preach this Doctrine among us.

4. Ruine Learning.

A Gaine to overthrow Learning, they would overthrow the maintenance, *viz.* Tithes appoynted by Almighty God for the maintenance of his service: as he appoynted a certaine time for his service, so a certaine part for the maintenance of his service: *viz.* A tenth part which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The persecution of the *Julian* Apostate is affirmed to bee greatest of all other: For whereas in other persecutions they kild the Priests, *Julian* taking away the maintenance from Gods service, did *occidere Presbiterium*, the whole Order.

When I first heard of the name of *Independency*, I confesse I could not well mislike it, knowing the poverty of many Livings within the walls of *London*, and the dependency of the Ministers, being not able to subsist without the charities of the people.

And

And for example, among others the Tithe of a Parsonage of a learned Doctor, (who is accounted one of them) not to bee worth above 20. l. *per annum* towards all charges, and divers others to be of small value: I could not well blame them, if renouncing their Tithes, they have devised some other way to subsist.

In time of Superstition the said Living is reported to have been worth about 120 hundred pound *per annum*; by reason of a gang of silly women with childe to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perswaded that she could give them easie labour: Other Churches had their working Saints that relieved their Parsons, as one could make barren women fruitfull, &c. And for this cause the poore livings in London were so highly rated in the Subsidy. And whereas one man had heretofore many Livings, which now is prohibited: As my Predecessor had three, *Alhollowes* the great, the *Temple*, and *Edmonds* within the line of Communication: And also our vailes for Burialls and Christnings is in a manner ceast, which were a great helpe too. Should I blame the poore Ministers to devise some meanes to have a being: but whereas they gather Congregations among us who are as poore as themselves, getting our fattest sheep from us, and for other causes, I like it not.

5. Allow no set Prayers.

They allow no set Prayers. The Jewes used set Prayers, *Iohns* Disciples used set Prayers, and Christ gave his Disciples a set forme of Prayer, which all Christian Churches in the world generally use. Master *Calvin* alledgeth three reasons for the maintaining of set Prayers. First, to provide for the weaknesse of some Ministers. Secondly, that there might be a generall consent and agreement in all Churches. Thirdly, to crosse the liberty of some Ministers, who affect no-

velities : and therefore it behooveth to have a set Catechisme, a set forme of administering the Sacrament, a set forme of public prayers.

For taking too much liberty in their praying, I have had too much sence, being deprecated or execrated by some of them, yea even in my owne Church, in my owne Pulpit, and in my owne hearing.

6. Use not the Lords Prayer.

A Gaine, some of them will not use the Lords Prayer, preferring their owne before it. If the Lords Prayer bee more perfect than theirs, why doe they not use it, but abuse the people, using their owne imperfect Prayers, and omitting our Lords perfect Prayer commanded by him to be used.

I marvelle why they will say Pauls Prayer. The grace of our Lord Jesus Christ, the love of God the father, and not say the Lords Prayer.

I have read that *Apollinaris* the Heritick equalled his Writings with the holy Scriptures, but preferred them not as these seem to doe, in omitting Christs Prayer commanded to be used, and using their owne, as before.

To conclude, my Prayer to God is, that God would give them grace to use their gifts that he hath given them to edification, and not to make a rent in his Church.

Doctor *Steward* hath written a Book, in which is set down the opinion of some of the Reformed Churches concerning *Independency*.



Of the Familists.

THIS Sect of the *Family of Love* is one of the most erroneous and dangerous Sect that ever was.

The *Family of Love* are so called, because they will admit none common among them; their love is so great that they may joyne with any Congregation, and live under obedience to any Magistrate, be he never so ungodly, and therefore to curry favour with all, they have some opinions agreeable with all in some things. They agree with the *Turks* in some things, with the *Jewes* in some things, with the *Donatists*, *Palagians*, *Liberines*, *Arians*, and *Anabaptists*, in many things with the *Papists*, in few with the *Protestants*.

In describing of this Sect I purpose to set downe:

1. *Their Originall or Authors.*
2. *Their horrible Blasphemies.*
3. *Their confession of Faith, or Creed.*
4. *Their Conversations.*
5. *Their severall sorts.*
6. *How to discover one of this Sect.*
7. *The abjuration of certaine Familists at Pauls Crosse.*

THe first author was one *David George* of *Delfe*, who fled *The History* out of *Holland* to *Basill* giving it out that he was banished *David George* out of the low Countreyes; he changed his name, called himselfe *John of Bridges*, he affirmed that he was that right *David* that *is written by his son in Law*, and published by *Iacob Beeb*, Printed at *Darventry*, 1633. His doctrine is set down in 31 Articles. *Nich. Blesdike*
The

was sent from God, and should restore againe the Kingdome of Israel. He wrote divers Books as one called the *Wonder-booke*. he broached his damnable Heresie, as :

1. All the Doctrines taught by *Moses*, the Prophets, and Christ himselfe were not sufficient to salvation, but only to keep the people in good order till the comming of *David George*, but his doctrine was able to save all those that put their trust in him.

2. That he was the right Messias, the beloved Son of the Father, not born of the flesh, but of the Holy Ghost; and that when Christ was dead according to the flesh, the Spirit of Christ was left by the Fathers appoyntment untill the comming of this *David George*, and given him.

3. That he would set up the true house of *David*, and the children of *Levi* must raise the Tabernacle of God through the Spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That who soever speaketh against this Doctrine shall never be forgiven in this world, nor in the world to come; he dyed the 16. of *August*, 1556. at which his Disciples were much dismayed, for he promised them that he should not dye: or if he did, that he should rise againe, and fulfill all his former Promises, whereupon some forsook his heresies. The Magistrates being informed of his doctrine and manners, caused his house & the houses of such as were suspected to hold such errours to be searched, his books to be burnt, forfeiting his goods and lands to the use of the Town, causing his followers to recant.

After him rose one *Henry Nicholas* borne in *Amsterdam*, a Towne in *Holland*, of many called *Henry of Amsterdam*, who took upon him to maintaine the same Doctrine, yet not in the name of *David* but in his owne name, as a Prophet sent to rebuke the world of sin and iniquity, naming himselfe *restaurator mundi*, the restorer of the world.

Mr. *Iessop* describeth *H.N.* after this manner, page 89. They call him the new man, or the holy nature, or holinesse which they make to be Christ, and sin to be Antichrist, because it is opposite to Christ. They say that when *Adam* sinned then Christ was killed, and Antichrist came to live.

*Discovery of
the errors of
the Anabap.
page 89.*

They

They teach the same perfection of holinesse which *Adam* had before he fell, is to be obtained here in this life, and affirme, that all their Family of Love are as perfect and innocent as hee, and that the Resurrection of the dead spoken of by *St. Paul*, *1 Cor. 15.* and this Prophecie, then shall be fulfilled the saying which is written; *O death where is thy sting? O grave where is thy victory?* is fulfilled in them; and they deny all other resurrection of the body to be after this life. They will have this blasphemous *H. N.* to be the Son of God, Christ, which was to come in the end of the world to judge the world, and say that the day of judgement is already come, and that *H. N.* judgeth the world now by his Doctrine; so that whosoever doth not obey his Gospel (in time) shall be rooted out of the world; and that this Family of Love shall inherit and inhabite the earth for ever, world without end: onely they say they shall dye in the body, as now men doe, and their soules goe to heaven, but their Posterities shall continue for ever. This deceiver describeth eight through-breakings of the light (as he tearmeth them) to have been in eight severall times, from *Adam* to the time that now is, which (as he saith) have each exceeded other. The seventh he alloweth Iesus Christ to be the publisher of, and his light to be the greatest of all that ever were before him; and he maketh his owne to be the eight and last and greatest, and the perfection of all, in and by which Christ is perfected, meaning holinesse; he maketh every one of his Family of Love to be Christ; yea, and God, and himselfe God, and Christ in a more excellent manner, saying that he is godded with God, and co-deified with him, and that God is hominified with him. These horrible blasphemies with divers others, doth this *H. N.* & his Family teach to be the everlasting Gospel: which the Angel is said to preach in the *Rev. 11. 15.* They professe greater love to the Church of *Rome*, and to all her Idolatries and superstitions, then they doe to any Church else whatsoever, except themselves.

They wickedly abuse these words of Christ; *I must walk to day, to morrow, and the third day I shall be perfected:* and say, that by to day is meant the time of Iesus Christ his Apostles: and

and by to morrow, all the time of the Religion of the Church of *Rome* : and by the third day, this their day of *H.N.* and his Family wherein they will have Christ to be perfected. And they doe compare all the whole religion of the Church of *Rome* to the Law of *Moses*, affirming that as God did teach his people by these shadowes and types, till Jesus Christ came ; so hee hath taught the world ever since by the Images, sacrifices, and heathen Rites of the Church of *Rome*, till this wretch *H. N.* came, and now he must be the onely chiefe Teacher, Gods obedient man, yea his Son (as they blasphemously call him,) hee by his Gospell must make all things perfect.

Christopher
Viret.

One *Christopher Viret*, a Joyner dwelling in *Southwarke*, who had been in *Queen Maries* dayes an *Arian*, being infected with *Hen. Nicolas* his doctrine, poysoned first the English with this heresie : he translated out of *Dutch* into *English* divers of the books of *Henr. Nicholas*, as *Evangelium regni*, out of which and others these errors are collected.

2. Their blasphemous Errors.

1. Concerning God] That there is none other Deitie belonging unto God, but such as men are partakers of in this life.

2. Concerning Christ] 1. That Christ is not God. 2. Christ is not one man; but an estate and condition in men, common to so many as have received *H. N.* his doctrine, &c.

Reewst. p. 24.

3. Of *Adam*] That *Adam* was all that God was; and God all that *Adam* was, &c.

4. Concerning Baptisme] That no man should be baptized untill he was 30 yeares old.

5. Concerning the Word] That there was never truth preached since the Apostles time before *H. N.*

6. Concerning the Resurrection] 1. The resurrection of the body is a rising from sin and wickednesse. 2. That the dead shall rise and live in *H. N.* and in the illuminated Elders everlastingly and reigne upon earth.

7. Con-

7. Concerning the day of Judgement] 1. That the day of Judgement is in this life. 2. That the joyes of heaven are here upon earth.

8. Concerning marriage.] The marriage of such as are not enlightened with true faith is filthy and polluted, and to bee reputed for whoredome.

9. Concerning *Henry Nicolas*.] 1. He is raised by the highest God from the dead. 2. He can no more erre then *Moses* or *Christ*, &c. 3. He is the true Prophet of God, sent to blow the last Trumpet of Doctrine which shall be published upon earth. 4. That he onely knoweth the true sense of Scripture. 5. That his Books are of equall authority with the holy Scripture.

Through the service of *H. N.* his holy and gracious Word, *Knwst. p 27.* and our obedience thereunto; we are led of the Father to the love of *Jesus Christ*. 6. That the Scriptures are fulfilled in *H. N.* and his Family. 7. *H. N.* knoweth the secrets of our hearts. 8. That all men must submit themselves to the godly wisdom of *H. N.* &c.

10. Concerning their illuminated Elders and family.] 1. All *Knwst. fol. 15* illuminated Elders are Godded with God, or deified; and God in them hominified, or become man. 2. The young Disciples are *Adams*, and the illuminated Elders *Christs*. 3. The eldest Father of the Family is *Christ* himselfe. 4. That the estate of all such as are not of this Sect is a false being, the *Antichrist*, the wicked spirit, the kingdome of hell, and the devill himselfe. 5. The Family of Love is perfect in this life, and therefore that they must not pray for forgiveness of sins. 6. That their illuminated Elders doe not sinne. 7. They may joyne with any Congregation and Church, and live under the obedience of any Magistrate though never so ungodly. 8. Whatsoever is taught by any other then by their illuminated Elders is false: Such as despise their Family shall bee consumed with everlasting fire.

Moreover they hold:

1. That he who is one of their Congregation is either as perfect as *Christ*, or else a very divell.

2. That it is lawfull to doe whatsoever the higher Powers

command to be done, though it be done against the commandment of God.

3. That it is ridiculous to say, God the Father, God the Son, God the holy Ghost; as though by saying these words, they should affirme to be three Gods.

4. That every man ought first to be in an error before he can come to the knowledge of the truth.

5. That heaven and hell are present in this world among us, and that there is none other.

6. That they are bound to give almes to none other persons but to those of their Sect, and if they otherwise doe, they give their Almes to the divell.

7. That they ought not to burie their dead: because it is said, *let the dead bury the dead.*

8. That none ought to receive their Sacraments before he receiveth their whole Ordinances, as 1. He must be admitted with a kisse, then his feet must be washed, then hands laid on him, and so received.

9. That the Angels *Raphael*, and *Gabriel* and others were borne of a woman.

10. That they ought not to say *David's* Psalmes as Prayers, being righteous and without sinne.

11. That there ought to be no Sabbath day, but that all should be alike.

12. That Christ is come forth of the flesh as he came forth of the Virgin *Mary*.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is possible to be kept of every man that will endeavour himselfe thereto.

15. That it is expedient that they should make manifest their whole heart, with all their counsels, minds, wils, and thoughtes, together with all their doings, dealings, and exercises naked and bare before the children of the Family of Love, and not to covet or hide any thing (be it was it is) before him, and what their inclination and nature draweth them unto.

In a word, their doctrine is perverse, blasphemous and erroneous: it openeth a doore to all wickednesse, turning Religion

gion up-side-downe, building heaven here upon earth, making God man, and man God, heaven hell, and hell heaven, & or accounting of the Law of God, and making but a jest of the Gospel of Jesus Christ, leaving no manner of sin uncommitted & yet affirming they sin not at all: for venome and poyson which will bring present death to the soule, he hath dispersed over every member and Article of the Beliefe; so universall is the poyson of his opinion, as you may see in their confession set down by Mr. Knewstubb.

3. The Confession of Familists.

I Doe believe in God the Father Almighty, maker of heavens and earth. They say the same is a true living God, a mighty Spirit, a perfect cleare light; a true being, and that the same being is God, the Fathers name, and his love it selfe. And they perswade their good willing ones, that by the beliefe of this Article, which they call the Baptisme in the Fathers name, that here and now they do attain to the perfect obedience of the Law of God and of the beliefe of Jesus Christ, and love of the holy Ghost, which they make to be all one with the perfect righteousness of the Law.

2. And in Iesus Christ his onely Son our Lord. Some of these words they alter, for instead of *his onely Son*, they say *the onely Son of God, &c.* Whereby Iesus the only Son. I mean, Righteousnesse: for there is their generall Tenet and conclusion, that Righteousnesse is Christ, and Sin is Antichrist. The seed of the woman is righteousness and holinesse, and the seed of the Serpent is sin, turning the person of Christ into equality.

3. Which was conceived of the holy Ghost, borne of the Virgin Mary. As we confesse the thing done, so we speake of the present time as of the thing doing, saying, which is conceived of the holy Ghost, meaning, every one that comes to take in their Belief (as they term it) is then conceived of the holy Ghost, & born of the Virgin Mary, calling the conception of their fancy

the first or Virgins estate of Infancy, somaking the Article intend all and every one of them in generall; and not one in particular, as we beleve.

4. *Suffered under Pontius Pilate, was crucified dead and buried, and descended into hell.* In the former Article they confesse the conception and birth of the blessed seed of *Abraham* according to the Promises, and here they beleve their sufferings according to the Scriptures. And *Jesus Christ* is borne and conceived in themselves under *Pontius Pilate*, and so is incorporated into the death of his Crosse, and thus they call the Baptisme under the obedience of the Beliefe in the name of the Son; and they say, they bury through his Belief, the old Man, which state they call the youth or young Man; the renewing of the Spirit in an upright life, wherein this Article bath of suffering, crucifying death and buriall, and disceension into hell, are fulfilled in them: the rest you may see in *Mr. Knewstub.*

4. Their lewd Conversations.

OF this holy Family we read, that most shamefull corruption of life hath alwaies followed corruption of Doctrine, as *Rom. 1. 24.* *God gave them up to their owne hearts lusts, to uncleannesse, to defile their owne bodies between themselves, which turned the truth of God into a lie.*

They are like *Priscillianus* the Hereticke, of whom *H. N.* borrowed not onely that villanous wresting of the Word by allegories, as also the monstrous opinion that perjury and lying was lawfull, and to be done with a good conscience to conceale Religion.

Priscillianus (saith *Danens*) was put to death at *Treversa* a City of *Germany*, confessing at his death what shameful villanies he had committed with the women of his Sect.

The Familists talke of love, and being in love, and nothing but love; but their love turneth into lust, as one writeth of them.

Hen.

Faith observed at York-
 20th of Sept 1646
 by mee

Enoch Clapham

Hen. Nicolas, as I finde written, had in his house three women apparelled alike; the one he affirmed to be his wife, the other his sister, the other his Cousin: which Cousin of his falling sick, and doubtfull of her life, confessed to her neighbours who resorted to her in her sicknesse, that *H. N.* had often abused her body, and made her believe that she should never dye. Complaint thereof being made to the Governour, he came to the house to have apprehended him; but he fled. It was thought he was gone with *Granvella* unto *Naples*, his goods were seized upon and carried to the Castle in *Embsden*, in the yeare of our Lord 1556. and in the 57. yeare of his age.

5. Of divers sorts of Familists.

OF the Castalian Order, which dissent from the doctrine of the Church of *England*, opposing in every syllable, and yet being notorious Hypocrites, if they bee never so little questioned, will make shew by outward seeming of conformity, as if they did highly approve the doctrine of our Church. Who hold that the Law of God may be perfectly fulfilled by men in this world.

*Do. Devils
White W. lfe.
page 38.
1. Castalian
Order.*

Who tearme themselves Eagles, Angels, and Arch-Angels, Lambes, & Doves, &c. who hope in a short time to be inspired with light and illumination, as ever *Paul* or any Prophets were, which allegorize the places of Scripture concerning Christ, denying indeed that there was ever any such man as Christ, dreaming onely of a sanctifying Christ, & abhorring a justifying Saviour, expecting salvation by their owne works, although they bee knowne to be corrupt workers both in their Calling and Families, holding that Turks and Pagans may be saved if they live well, although they never heard of Christ.

Of the Grindletonian Familists, who hold:

1. That the Scriptures are but for novices.
2. The Sabbath to be observed but as a Lecture-day.

*2. Grindle-
tonian.*

3. To pray for the pardon of sin after he is assured of Gods love, is to offer Christ again.

4. That their Spirit is not to be tryed by the Scripture, but the Scripture by their Spirit.

5. That we must not goe by Motives, but by Motions.

6. That when God comes to dwell in a man, he so filleth the soule, that there is no more sinfull lusting.

7. That they see no reason why Ministers should speak against the sins of the wicked, seeing the wicked men can doe nothing but sin.

8. Which boast and thank God that they have cast off praying in their Families, repeating of Sermons, and such like things long agoe.

9. Which scoffe at such as make conscience of words, with many other pernicious poynts.

3. Of the Mountains.

3. Of a third sort, *Familists* of the Mountains, who say that they have cleane vanquished the divell, and are pure from all sin, and never so much as once tempted to doubt of their spirituall estate.

4. Of the Valleys.

4. Of a fourth sort, *Familists* of the Vallies, who bring in their damnable doctrine, with faire pretences of weeping, sighing, & lifting up their eyes to heaven, of patience, of a smooth carriage, and the like.

5. Of the scattered flock.

5. *Familists* of the scattered flock, who seduce by pretending themselves to be of them which feare the Lord when they are nothing lesse.

6. Caps Order.

6. *Familists* of Caps Order, and of other ranks.

6. How to discover Familists.

They are (saith my Author) at this present so close and cunning, that they can carry themselves, being directed thereunto by their Master *H.N.* that ye shal hardly ever find them out. They will professe to agree in all things with the Church of England, and also with the Church of Rome. If they should be examined

mined by them only, they will not lightly deny their *Mr. Henr. Nicolas*, nor speak evill of him, nor of his writings, if they should be put to it, and there is no way but this to discover them. I say, to put them to the denyall and abjuring of him and his writings, and to pronounce him a Blasphemer, and his doctrines blasphemous: this they will hardly doe, unlesse they be not yet fully his Disciples.

4. The abjuring of certaine Familists.

THe 12. of June 1575. stood at *Paul Crosse* five persons, *How. Chron.* English-men, of the Sect termed the Family of Love, who there confessed themselves utterly to detest as well the Author of that Sect *H. N.* as all his damnable errors and heresies, Master *John Knewstun* hath written a confutation of the monstrous and horrible heresies of the Family of Love, Printed by *Thomas Dawson.* 1575.



OF ADAMITES.

AN old Heresie, of which *St. Augustine* maketh mention, but renewed by the *Anabaptists*. In the assembly of the *Adamites* men & women pray naked, celebrated the holy Communion naked, heare Sermons naked. These Hereticks had their Conventicles in subterranean places, called *Hypocausta*, because that under the place of their meetings a Furnace of fire was kindled to warme the place of their Conventions; for they uncloathed themselves when they entred into it, and stood naked both men and women, according to the similitude of *Adam*, and *Eve* before their fall. They call the place of their meeting *Paradise*.

*Lamb. Her-
icof. p. 53.*

I read in the History of the *Arabaptists*, page 42. That in *Amsterdam*, in a house seven men and five women had a meeting: one of them called *Theodore* a Taylor, who bore himselfe a Prophet, fell flat on the ground, prayed with such vehemency, that he scared all the assistants, and rising as if it were out of an extasie, *I have seen* (said he) *God in his Majesty, and have spoken with him: I was taken up into heaven, then I descended into hell, and there searched every corner: the great day of the last judgement is comming.* At night they met againe in the same place, and after four houres spent in praying and teaching the prophet being armed, disarmeth himselfe and putteth off his garments to his shirt, and throweth them in the fire: then he commandeth the company in authority of a Prophet to doe the like, and so they did, women, and all, leaving not so much as a haire lace to tie up their scattered haire, no covering to the body, no shelter, (for so was the Prophets pleasure, that they should cast away all that came out of the earth and burn it as a Sacrifice of sweet savour unto God: yet you may think (saith my Author) that the burning of so many cloathes yeelded no very sweet savour, for it was such as awaked the Millis of the house that knew nothing of the meeting, and made her arise to seek where this burning was, for that smell made her afraid that the fire was in her shop which was of wollen Drapery. Being come to the place, she saw eleven naked bodies, and the Prophet commanded her to put off her cloathes and put them in the fire, which she did: then the Prophet commanded them all to follow him, and doe as he should doe, and so rushed into the street stark naked, and all his Disciples after him, running and crying horribly throughout the Town, *woe, woe, woe, the divine vengeance, the divine vengeance*, whereby they put the whole Town into an uproare; The people thinking that the Towne was surprized by some enemy, they were all taken but one woman, that slipt out of the way, & brought before the Magistrate: and as they stood all naked in a full Court, they could never be perswaded neither by command nor threatning to put on garments which they offered them, saying, that they must have no covering, for they were the naked truth: they were kept a while in

in prison untill the great conspiracy in *Amsterdam* by the *Anapaptists*, when they went about to surprize the Town, & then they were executed. The Mistris of the house where the Conventicle was kept was hanged before her owne doore.

Of the Adamites in Bohemia.

W Heras *Bohemia* is like *Africa*, alwayes bringing forth some new thing: an heresie (saith he) far greater then the former, arose there, viz. of the *Adamites*. A certain Piccard passing over the *Rhene*, came out of the low Countie into *Bohemia*, who, with craft & with delusion deceiving many, gathered a multitude of followers, and taking an Island in the *Lusaticus Lake*, he lived there, professing himselfe to be the Son of God; he taught his Sect to goe naked, and to call him *Adam*, & to use promiscuous marriages, and for their lust every one to take a woman, and to bring her before the Prelate, saying, *My flesh doth wax hot upon this woman*: unto whom *Adam* answered, *encrease and multiply*. This man called all other men slaves, & himselfe and they that were of his Sect, free-men: Forty of this Sect with their Swords drawn set upon the Village adjoyning to them, and killed about 200. husband-men, whom they called the children of the devill: when these things were come to the eares of *Zisca*, the Adamites were all slaine, but two men who were left to declare and make known to the world their superstitions, with the women who declared that all that wore cloathes, and especially breeches, were by no means Free-men. These women were committed to prison, and afterwards for their obstinacy in their Errors they were burnt. They did undergoe their punishment with great alacrity, singing and laughing in the fire.

Confin. decad.
3. lib. 2. page
390.
Gastius. page
222.

Q

Of



Of Antinomians.

In describing of these Sectaries I
purpose to set downe :

1. *The Originall of the Antinomians.*
2. *Their Errors.*
3. *The first Antinomian in England.*
4. *The opinions of our moderne Antinomians.*
5. *The stirs raised by the Antinomians in New-England, and their banishing from thence.*

1. *The Originall of the Antinomians.*

TH E *Antinomians* are so called, because they would have the Law abolished in the light of the Gospell.

The Author of this Sect *Pontanus* affirmeth to be one *Iohn Agricola* of *Isleby* who broached his errors about the yeare of our Lord, 1535.

2. *The errors of the Antinomians.*

PONTANUS in his Catalogue of Hereticks setteth downe these following.

1. They pretend the Law not to be given to Christian men.
2. The

2. The Law to pertain to the Court, and not to the Gospel.
 3. The ten Commandements not to be taught in the Church because they that are regenerate need not the Law, because they doe that duty willingly, being led by the Spirit.
 4. There to be no need of the Law to any part of our Conversion.
 5. It is sufficient for a wicked man to beleve, and not to doubt of his salvation.
 6. Our faith and Religion to have been unknown to Moses.
 7. Neither good works profit to salvation, neither ill works can doe any hurt.
 8. That a Christian man cannot be known by his works.
 9. The third use of the Law, that it is a rule of life, is blasphemous in Divinity, and a monster in nature.
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2. The first Antinomian in England.

THIS first Antinomian among us, (that I can heare of) was one Master *John Eaton* who had been a Scholler of mine, and afterwards was Curate to Mr. *Wright*, Parson of *Catharine Coleman* neere *Algate*; he was for his errors imprisoned in the Gate-house at Westminster. There is a booke set forth in his name, called the *Honey-combe of free justification by Christ alone*, collected (as he pretendeth) out of the meere authority of Scriptures, and common and unanimous consent of the faithfull Interpreters of Gods mysteries upon the same: the main subject of which booke is to prove that *God doth not, will not, nor cannot see any sin in any of his justified children*.

To prove the poynt above named, he maketh a distribution of justified persons, in regard of their estate, according to three distinct times: the time of the Law, the time of *John Baptist* & the time of the Gospel: the first glorious, the second more glorious, the third most glorious.

The first time of the Law was glorious (saith he) because *Honey combs*. Jesus Christ was in it, & glorious things are spoken of the City *cap 1. page 28*

of God that then was, yet Christ and those glorious things were then veiled and greatly obscured with the bondage terrors, and legall government, not onely of the Ceremoniall Law, (as the Papists hold) but also of the Morall Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

Page 102.

The second time between the Law and the Gospell, to wit, the time of *John Baptist*, continuing to the death of Christ, was more glorious than the former: because in it the former legall severitie that then lay upon the children of God, began then to slack and cease; for although *John* laid open their sinnes and the danger of them, yet we read not of any punishment inflicted on Gods children.

Page 103.

Page 106.

The third time the most glorious, is since Christ groaned out his bloud and life upon the Crosse, by which sin it self, and guilt, and punishment are so utterly & infinitely abolished, that there is no sin in the Church of God, and that God now sees no sin in us: and whosoever beleeveeth not this poynt, is undoubtedly damned.

Page 108.

To the strengthening of this his fiction he abuseth divers places of *Luther*, *Calvin*, and others, who (in all likely-hood) never once dreamed of this fancy. And them that are contrary to this his opinion, he loadeth with approbrious imputation, and vile aspersions, besmearing them with his *Honey-combe*: for his Errors *Mr. Eaton* was imprisoned in the Gate-house, as before.

Page 44, 45.
54.

3. Of the Errors of our moderne Antinomians.

THE Antinomians will say that *Eaton* is dead, and that his errors dyed with him: whatsoever they say, you may read a learned book set forth by *Mr. Gataker*: in the Preface whereof you may see the Opinion: of the modern Antinomians, viz.

1. That the Morall Law is of no use at all to a Beleever, nor a rule for him to walke in, nor to examine his life by, and that Christians are free from the mandatory power of it: whence one of them cryed out in the Pulpit, *Away with the Law*
which

which cuts off a mans legges, and then bids him walke.

2. That it is as possible for Christ himself to sin, as for a child of God to sin.

3. That the childe of God need not, nor ought not to aske pardon for sin, and that it is no lesse then blasphemy for him so to doe.

4. That God doth not chasten any of his children for sinne, nor is it for the sins of Gods people that the Land is punished.

5. That if a man know himselfe to be in the state of grace, though he be drunke or commit Murther, God sees no sinne in him.

6. That when *Abraham* denyed his *Wife*, and in outward appearance seemed to lye in his distrust, lying, dissembling, and equivocating that his wife was his sister, yea, then all his thoughts, words, and deeds, were perfectly holy, and righteous from all spot of sin in the eyes of God freely.

To this I may adde that wholesome exhortation of one of their Teachers in his Pulpit; Let beleevers sinne as fast they will, they have a Fountains open to wash them: may not a man expect more honest dealing from a Heathen man, or from a conscientious Papist, that is perswaded that God sees his sin, then from the hand of an Antinomian thus principled? For your better information, read Mr. *Gatakers* learned book before named, now set forth, which is to be sold by *Fulke Clifton* dwelling upon new Fish-street hill.

Of the stirs raised by the Antinomians and Familists in New-England, and of their banishing of them set downe by Mr. Wells in a Booke Printed for Ralph Smith at the signe of the Bible in Cornhill; in which you may read a learned Confutation of their errors.

Some persons among those (saith my author) that went hence to New-England, being fraighted with many loose and unsound

found opinions, which they durst not here, they there began to vent them: the nature whereof opened such an easie and wide gate to heaven; that by the Authors flights, friendly and humble carriage, commending highly their own doctrine, as a glorious light, giving comfort to those that they were acquainted with, upon ground of Revelation, not sanctification, working first upon women: traducing godly Ministers to be, and preach under a Covenant of works, dropping their baits by little and little, and angling yet further where they saw them take, and fathering their opinions on those of the best qualitie in the Countrey; and by the means of *Mistress Hutchinsons* double weekly Lecture at *Boston*, under pretence of repeating *Mr. Cottons* Sermons, these opinions were quickly dispersed, before authority was aware, into all the Countrey round about.

Which because they had already caught some eminent persons in the Countrey, grew at last to that pride and insolency, that it had almost ruined the poor Church of God, & they did threaten the same very much both in their words and actions.

Their Opinions were such as these

First, That the Law, and the preaching of it, is of no use at all, to drive a man to Christ.

2. That a man is united to Christ, and justified without faith; yea, from eternity.

3. That faith is not a receiving of Christ, but a mans discerning that he hath receive him already.

4. That a man is united to Christ onely by the worke of the Spirit upon him. without any act of his.

5. That a man is never effectually Christs, till hee hath assurance.

6. This assurance is onely from the witnesse of the Spirit.

7. This witnesse of the Spirit is meerely immediate, without any respect to the Word, or any concurrence with it.

8. When a man hath once this witnesse he never doubts more.

9. To

9. To question my assurance, though I fall into Murther, or Adultery, proves that I never had true assurance.

10. Sanctification can bee no evidence of a mans good estate.

11. No comfort can be had from any conditionall promise.

12. Poverty in Spirit, (to which Christ pronounceth blessing, Math. 5. 3.) is onely this, to see, I have no grace at all.

13. To see I have no grace in me will give me comfort; but to take comfort from sight of grace, is legall.

14. An hypocrite may have Adams graces that hee had in Innocency.

15. The graces of Saints and Hypocrites differ not.

16. All graces are in Christ as in the Subject, and none in us, so that Christ believes. Christ loves, &c.

17. Christ is the new creature.

18. God loves a man never the better for any holinesse in him, and never the lesse, be he never so unholy.

19. Sin in a child of God must never trouble him.

20. Trouble in conscience for sinnes of commission, or for neglect of duty, shewes a man to be under a covenant of Workes.

21. All Covenants to God expressed in workes are legall Workes.

22. A Christian is not bound to the Law as a rule of his conversation.

23. A Christian is not bound to pray, except the Spirit moves him.

24. A Minister that hath not this (new) light, is not able to edifie others that have it.

25. The whole Letter of the Scripture is a Covenant of Workes.

26. No Christian must be prest to duties of holinesse.

27. No Christian must be exhorted to faith, love, and prayer, &c. except we know he hath a Spirit.

28. A man may have all graces, and yet want Christ.

29. All a Beleevers activity is onely to not sin.

Now the more of them being so grosse, one would wonder how they should spread so fast and suddnly amongst a people so religious and well taught.

For declaring of this bee pleased to attend two things.

First, the nature of the Opinions themselves, which open such a faire and easie way to haaven, that men may passe without difficulty. For, if a man need not be troubled by the Law, before faith, but may step to Christ so easily; and then if his faith be no going out of himselfe to take Christ, but onely a discerning that Christ is his owne already, and is onely an act of the Spirit upon him, no act of his owne done by him; and if he for his part must see nothing in himselfe, have nothing, doe nothing, onely he is to stand still, and wait for Christ to doe all for him. And then if after faith, the Law no rule to waike by, no sorrow or repentance for sinne; he must not be pressed to duties, and need never pray, unlesse moved by the Spirit: And if he falls into sin, he is never the more disliked of God, nor his condition never the worse. And for his assurance, it being given him by the Spirit, hee must never let it goe but abide in the highest of comfort, though he falls into the grossest sinnes that he can. Then their way to life was made easie; if so, no marvaile so many like of it.

And this is the very reason, besides the novelty of it, that this kinde of Doctrin takes so well here in London, and other parts of the Kingdome; and that you see so many dance after this pipe, running after such, and such, crowding the Churches, and filling the doores and windowes, even such carnall and vile persons (many of them) as care not to beare any other godly Ministers, but onely their Leaders. Oh, it pleaseth Nature well to have Heaven and their lusts too.

How many of these opinions were, I will not stand to number, but how desparately croneous they were, I shall shew you in naming some of them.

First, that the whole Letter of the Scripture holdeth forth a
Covenant

Covenant of works, contrary to 3 *Iohn* 16.1 *Tim.* 1. 15. 11. *Matth.* 28.8. *Heb.* 10, 11, 12.

Secondly, that in the saving Conversion of a sinner, the faculties of the soule, and working thereof are destroyed, and made to cease: and the holy Ghost agitates in stead of them, contrary to *Luke* 24.45. *Iohn* 21.12. 1 *Thes.* 5.23. *Pleb.* 9.14. *Iohn* 14. 26.

Thirdly, That God the Father, Sonne, and holy Ghost, may give themselves to the soule, and that the soule may have true union with Christ, true remission of sins, true marriage and fellowship, true sanctification from the blood of Christ, and yet be an Hypocrite, contrary to *Eph.* 4.24.

Fourthly, That there is no inherent righteousness in the Saints, nor any in them, but onely in Christ, contrary to 2 *Timothy* 1. 5. 2 *Pet.* 1.4. 2 *Tim.* 1.6. 1 *Ioh.* 16.

Fifthly, that the Spirit doth work in Hypocrites by gifts, and graces, but in Gods children immediately, contrary to *Heb.* 5. 15. 11. *Heb.* 17.

Sixthly, That a man must take no notice of sin, or repentance for it, contrary to *Psal.* 51.

Seventhly, That it is a soule damning error to make Sanctification an evidence of Justification, contrary to *Romans* 8. 1. *Iohn* 3. 10.

Eighthly, That the divell and nature may be the cause of good works. An unsavory speech, contrary to Christs command, *Luke* 4. 22.

You may see a confutation of 82. of these Errors in *Mr. Wells* his Book.

Unfavorable Speeches Confuted.

These that follow were adjudged by the Assembly aforesaid, as unsafe Speeches.

1. **T**O say we are justified by Faith is an unsafe speech ; we must say, we are justified by Christ.

Answer 1. False, for the constant language of the Scripture is not unsafe ; but we are justified by faith, is the constant language of the Scripture, Rom. 1. 5. being justified by faith ; the righteousness of faith, Rom. 10. 31, 32. Righteousness by Faith, Phil. 3. 9, 10.

2. The distinct phrase of the Scripture used in distinguishing Legall and Evangelicall righteousness is no unsafe Speech, but such is this, Rom. 9. 31, 32. Israel found not righteousness, because they sought it of the Law, & not of, or by faith. So Rom. 10. 5, 6. The righteousness of faith saith thus, &c. The Apostle makes these two so directly opposite, as *membra dividenda*, or contrary species, that there is no danger one should be taken for another ; but that it's so safe, as that he that affirms the one, denies the other : yea, in the most exact expression that ever Paul made, to exclude whatsoever might be unsafe towards a man's justification, you have this phrase, yea twice in the same verse, Phil. 3. 5. not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ : And againe, The righteousness which is of God by faith (*ἐκ πίστεως*) Ergo, it is no unsafe speech ; yea, it must be said on the contrary from those grounds, that to say a man is justified before faith, or without faith, is unsafe, as contrarie to the language of the Scriptures.

And for the second part, that we must say, we are justified by Christ, it is true so far as that it cannot be denied, nor is unsound or unsafe at all to speake ; but if it mean a must of necessity alwayes, or only so to speak it as it is here set in opposition to the phrase of being justified by faith, then it is utterly false, for as much

much as the Scripture leads us along in the way of other expressions ordinarily, & the Apostle gives us the truth of Doctrine & soundnesse of phrase together, *Rom. 10. 2.* Christ is the end of the Law for righteousness to every one that beleeveth.

2. To evidence justification by sanctification, or graces, favours of Rome.

Ans. Not so. 1. Rome acknowledgeth no justification in our common sense, *Scil.* by righteousness imputed. 2. Rome denies evidencing of our justification and peace with God, and teacheth Doctrine of doubting, and professeth that a man cannot know what God will doe with him for life or death, unless by speciall Revelation, which is not ordinary: but if they mean old Rome, or *Pauls Rome*, to which he wrote, it's true, that it favours of the Doctrine that they received, as appeareth *Rom. 8. 28.* All things co. worke for good, (the evill of every evill being taken away, which is a poynt of justification, and this is propounded under the evidence of the love of God) to them that love him, because *Rom. 8. 2. 9. 13. 14.* the evidencing of our beeing in Christ, freedome from condemnation, and adoption is prosecuted by arguments from sanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the flesh by the Spirit: and if hereto were added the Doctrine of *St. John*, so abundant this way in his first Epistle. (whercof I have already made mention) I doubt not, but it was the faith of the Church of Rome that then was, so that the speech is unsavory, and casting a foule aspersion on a good thing expressed in the Scripture, but as for the poynt it self, that is included, we referre it to its place, to be discussed when it is rightly stated.

3. If I be holy, I am never the better accepted of God: if I be unholy, I am never the worse, this I am sure of, he that hath elected me must save me.

Ans. These words savour very ill, and relish of a carelesse and ungracious spirit; for howsoever we grant that our acceptance unto justification is alwayes in and through Christ the same in Gods account; yet this expression imports, that though a mans conversation be never so holy and gracious, yet

he can expect never the more manifestation of Gods kindnesse and love to him, contrary to *Psal. 50. ult.* To him that orders his conversation aright, I will shew the salvation of God; and *Iohn 14. 21.* It implies secondly, that though a mans conversation be never so vile and sensuall, yet he need not fear or expect any further expression of Gods displeasure and anger to breake forth against him, or with-drawings of his favour from him, contrary to *Psal. 51. 8, 11, 12.* where God breaks *Dauids* bones for his sin, and *Ionah 2. 4.* *Ionah* was as one cast out of Gods presence, and *2 Chron. 15. 2.* If you forsake him he will forsake you. And in a word, it imports as if God neither loved righteousness, nor hated wickednesse, contrary to *Psal. 45. 6, 7.* and did take no delight in the obedience of his people, contrary to *Psal. 147. 11.* The Lord delighteth in those that feare him, &c. As concerning the last clause, he that hath elected me must save me: It is true, the foundation of Gods election remaineth sure, yet it is as true, that whom he chuseth, he purposeth to bring to salvation through sanctification of the Spirit. *2 Thes. 1. 13.*

4. *If Christ will let me sinne, let him look to it, upon his honour be it.*

Answ. This retorts the Lords words upon himselfe, *Pro. 4. 22. 24.* Keep thine heart, &c. Ponder thy paths, &c. and therefore no lesse blasphemous, and is contrary to the professed practice of *David*, *Psalme 18. 23.* *I was upright before him and kept my selfe from mine iniquity:* The latter clause puts the cause of Gods dishonour upon himselfe, no lesse blasphemous then the former, and contrary to *Rom. 2. 23.* where the dishonouring of God is laid upon themselves.

5. *Here is a great stir about graces & looking to hearts: but give me Christ, I seek not for graces, but for Christ, I seeke not for promises, but for Christ, I seek not for sanctification, but for Christ, tell not me of mediation & duties, but tel me of Christ.*

Answ. 1. This speech seemeth to make a flat opposition between Christ and his graces, contrary to that in *Ioh. 1. 16.* Of his fulnesse we all received; and grace for grace; and between Christ and his promises, contrary to *Gal. 3. 13, 14.* *Christ was made a curse that we might receive the promise of the Spirit, &c*
Luke

Luke 1. 70. with *74.* And betwixt Christ and all holy duties, contrary to *Tit. 2. 14.* and therefore hold forth expressions not agreeing to wholesome Doctrine.

6. *A living faith, that hath living fruits, may grow from the living Law.*

Ans. This whole speech is utterly crosse to the sound forme of words required, *2 Tim. 1. 13.* *Hold fast the forme of sound words.* 1. That a Hypocrite may have a living Law, is contrary to *James 2. 17.* where the Hypocrites faith is called *a dead faith.* 2. That a Hypocrite may bring forth living fruit, is contrary to that, *Heb. 9. 14.* 3. That all this growes from a living Law, contrary to *2 Cor. 3. 6.* where the Law is called a killing Letter. And to *Gal. 3. 31.* If there had been a Law which could have given life, &c.

7. *I may know I am Christs, not because I doe crucifie the lusts of the flesh, but because I doe not crucifie them, but believe in Christ that crucifieth my lusts for me.*

Ans. 1. The phrase is contrary to the Scripture language, *Gal. 5. 24.* *They that are Christs have crucified the flesh with the affections and lusts.* 2. It savours of the flesh, for these three things may seem to be exprest in it. 1. If Scripture makes not opposite, but subordinate, *Rom. 8. 13.* *I through the Spirit crucifie the flesh.* 2. That if I doe not crucifie my lusts, then there is an open & free way of looking to Christ, contrary to the Scripture, *Mat. 5. 8.* *Blessed are the pure in heart, for they shall see God,* both in boldnesse of faith here, & fruition hereafter, *2 Tim. 2. 19.* *Let every one that names the Lord Iesus depart from iniquity.* 3. That believing in Christ may ease me from endeavouring to crucifie my lusts in my owne person; which is so grosse, that it needs no more confutation then to name it. 4. The safe sense that may be possibly intended in such a speech is this, If I crucifie the flesh in my own strength, it is no safe evidence of my being in Christ; but if renouncing my self, I crucifie the flesh in the strength of Christ, applyi- g his death by faith, it is a safe evidence of my being in Christ: but this sense conveyed in these words, is to convey wholesome Doctrine in an unwholesome Channel, & a darkning and losing the truth in an unfavorable expression.

8. Peter more leaned to a Covenant of works then Paul; Pauls doctrine was more for free-grace then Peters.

Ans. To oppose these persons and the doctrine of these two Apostles of Christ, who were guided by one and the same spirit in preaching and penning thereof, (2 Pet 1.21. *Holy men of God spake as they were moved by the Holy Ghost*, 2 Tim. 3.16 *All Scriptures is given by inspiration of God*) in such a point as the Covenant of works and grace, is little lesse then blasphemy.

9. If Christ be my sanctification, what need I look to any thing in my selfe to evidence my justification?

Ans. This position is therefore unsound, because it holds forth Christ to be my sanctification, so as that I need not looke to any inherent holinesse in my selfe; whereas Christ is therefore said to be our sanctification, because he works sanctification in us, and we dayly ought to grow up in him, by receiving new supply and encrease of grace from his substance, according to 2 Pet. 3.18. *Grow in grace, and in the knowledge of our Lord Iesus Christ.*

These with many other had so infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not consent into bloody and cruell martyrdom as their owne Sermons did firre them up, and their threats gave us occasion to feare.

But God in this did not sit still, as asleep, (saith my Author) while these Tares choakt the Wheat, though he suffered the enemy to sow them, but he manifested his dislike in notorious judgements upon the prime fomenters of them.

As first, Mistris Hutchinson, the Generalissimo, the high Priestesse of the new religion, was delivered at one time of 30. monstrous Births, or thereabouts, much about the number of her monstrous opinions; some were bigger, some lesse, none of them having humane shape, but shap't like her opinions: Mistris Dier another of the same crew, was delivered of a large woman-child which was still-born: it had no head, but a face upon the breast, and the eares (which were like an Apes) stood in the shoulders, the eyes and mouth stood farre out, the nose was locking upwards, the breast and back full of sharpe prickles, the navell,

navel, belly, and privy parts were where the back & hips should be, and the back parts were on that side that the face was: the armes and legges, thighs and hands were as other children, but in stead of coes, it had upon each foot three claws, with Talons like a young Fowle: upon the back above the belly it had two great holes like mouthes, and in each of them stuck a piece of flesh: It had no fore-head, but in the place thereof above the eyes, foure horns, whereof two were above an inch long, hard and sharp, the other two somewhat shorter. Thus God punished those monstrous wretches with a monstrous fruit, sprung from their wombe, as had before sprung from their braines.

But as the Jewes in the sad portents appearing before the last destruction of *Ierusalem*, construed all things to the best, though never so apparent, so did they: and whatsoever might seem prodigious in any of these births, the burthen they laid upon the Church, which they thought their enemies.

Then God stirred up his people to call an assembly of Ministers, who confuted these opinions publikely, and made the authors and upholders of them unable to answer, although they could not make them yecld.

But lastly, God put it into the hearts of the civill Magistrates to convent the chief Leaders of them: and after many fruitlesse admonitions given, they proceeded to sentence: some they disfranchised, others they excommunicated, and some they banisht.

A seditious Minister, one *M^r Wheelewright* was one, and *Mist^{ris} Hutchinson* another, who going to plant her selfe in an Island, call'd *Reed-Island* under the Dutch, where they could not agree, but were miserably divided into sundry Sects, removed from thence to an Island called *Hell-gate*, where the *Indians* set upon her and slew her and her daughter and daughters husband, children and family: some report that the Indians burnt them.

And thus much of the Antinomians: read *Mr. Wells* his book, where you shall read their opinions at large with a learned Confutation.



OF ARMINIANS.

TH E *Arminians* are so called of *James Arminius*, who was professor of Divinity at *Leiden* in the Low-countreys, in the yeare of our Lord God 1605. They are also called *Remonstrants*.

Their Errors follow.

1. Concerning Gods Predestination.

THAT the will of God to save such as shall believe and persevere in faith and obedience of faith, is the whole and entire decree of the election to salvation, and that nothing else concerning that decree is revealed in the word of God.

These Teachers deceive the simpler sort, and plainly gain-say the holy Scripture, which witnesseth that God not onely wil save such as shall believe, but also from eternity hath chosen some certaine men upon whom rather then upon others, he would bestow faith in Christ, and perseverance, as it is written *Ioh. 17.6. I have declared thy name to the men which thou gavest mee:* Like manner *Acts 13.48. As many as were ordained to eternall life believed.* And *Eph. 1.4. He hath chosen us before the foundation of the World.*

2. They teach that the election of God to salvation is manifold, one generall and indefinite, and this again either incomplete, revocable, not peremptorie or conditional; or else complete, irrevocable, peremptory, or absolute: likewise that there is one election unto faith, another to salvation, so that election unto justifying faith may bee without peremptory election to salvation:

tion: This is a figment of mans braine, devised without any ground in the Scripture, corrupting the doctrine of election, & breaking that golden chaine of salvation, *Rom. 8. 30. Whom he hath predestinated, them also hath he called: and whom hee hath called, them also he hath justified: and whom he hath justified, also he hath glorified.*

3. They teach that the good pleasure and purpose of God, whereof the Scripture maketh mention in the doctrine of election, doth not consist herein, that God did elect some certaine men rather then others: but in this, *viz.* That God from among all possible conditions (amongst which are the works of the Law also) or out of the ranke of all things did chuse as condition to salvation, the act of faith (in it selfe ignoble) and imperfect obedience, & was graciously pleased to repute it for perfect obedience, and account it worthy of the reward of everlasting life. By this pernicious error, the good pleasure of God and merit of Christ is weakned, besides that by such unprofitable questions men are called from the truth to free justification, and from the single plaine of the Scriptures, and that of the Apostle is outfaced as untrue. *2 Tim. 1. 9. God hath called us with a holy calling, not according to our works, but according to his purpose and grace which was given to us through Christ Jesus before the world began.*

4. They teach that in election unto faith, this condition is formerly required, *viz.* That a man may use the light of reason aright, that he be honest, lowly, and humble, and disposed unto eternall life, as though in some sort election depended on these things, for these Teachers have a strong tongue of *Pelagius*, and broadly enough tell the Apostle that he is wide when he sayes *Ephes. 2. 3. We had all our conversations in times past in the lust of the flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath as well as others.*

But God which is rich in mercy through his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places

ces in Iesus Christ, that he might shew in the ages to come the exceeding riches of his grace in his kindnesse towards us in Iesus Christ: for by grace ye are saved through faith, and that not of your selves, it is the gift of God, not of works, lest any should boast.

5. They teach that incompleat and not peremptory election of singular person is made by reason of fore-seen faith, repentance, sanctity, godlinesse, and that this is the gracious and Evangelicall worthinesse, by which he that is chosen becomes worthier then he that is not chosen: and therefore that faith, the obedience of faith sanctity, godlinesse and perseverance are not the fruits or effects of the unchangeable election unto glory, but conditions and causes *sine quibus non*, (that is to say, without which a thing is not brought to passe) before required and fore-seen as already performed by those who are compleatly to be chosen, a thing repugnant to the whole Scripture, which every where beats into our eares & hearts these and such like sayings, *Rom 9.11. Election is not of works, but of him that calleth, Acts 13.48. As many as were ordained to everlasting life, believed, Joh. 15.16. Ye have not chosen me, but I have chosen you, Rom. 11.6. If of grace not of works, 1 John 4.10. Herein is love, not that we loved God, but that he first loved us and sent his Son, &c.*

6. That not all election to salvation is unchangeable, but that some which are elected, withstanding Gods decree, may perish, and for ever doe perish. By which grosse error they both make God mutable, & overthrow the comfort of the godly concerning the certainty of their salvation, and contradict the holy Scriptures, teaching, *Mat. 24.24. That the Elect cannot be seduced, John 6.39. That Christ doth not lose those are given to him by his father, Rom. 8.30. That God whom he hath predestinated, called, justified, them he doth also glorifie.*

7. They teach that in this life there is no fruit, no sence, no certainty of immutable election unto glory, but upon condition, contingent and mutable: for besides that, it is absurd to make an uncertaine certainty. These things contrary to the experience of the godly, who with the Apostle, triumph upon the sence of their

their election, and extoll this benefit of God, who rejoyce with the Disciples according to the admonition of Christ, *Luke 10. 30. That their names are written in heaven.* And lastly, who oppose the sense of their election against the fiery darts of diuillish temptations, demanding, *Rom. 8. 33. Who shall lay any thing to the charge of Gods elect.*

8. They teach that God out of his meere iust will hath not decreed to leave any man in the fall of *Adam* and common state of sin and damnation, or to passe over any in the communication of grace necessary to faith and conuersion, for that stands firme, *Rom. 9. 18. He hath compassion upon whom he will, and whom he will he hardneth.* And that *Mat. 13. 11. To you is giuen to know the mysteries of the kingdome of heaven, but to them it is not giuen.* In like manner, *Mat. 11. 25, 26. I glorifie thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding men, and hast reuealed them unto Babes: even so, O Father, because thy good pleasure was such.*

9. They teach that the cause why God sends the Gospell rather to this nation than to another, is not the meere and onely good pleasure of God, but because this nation is better and more worthy of it then that to which he hath not communicated the Gospell: for *Moses* gain-sayes this, speaking thus unto the people *Israel, Deut. 10. 14, 15. Behold, heaven and the heaven of heavens is the Lord thy Gods, and the earth with all that therein is. Notwithstanding the Lord set his delight in thy Fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day.* And Christ, *Mat. 11. 31. Was he to thee Corazin, was he to thee Bethsaida, for if the great works which had been done in you, had been done in Tirus and Sydon, they had repented long agoe in sack-cloth and ashes.*

2. *Their Errors concerning Christs death, and the redemption of men by it.*

1. **T**hey teach that God the Father ordained his Son unto the death of the Crosse without any certaine and determinate counsell of saving any particular man expressly, so that its necessary profit and dignity might have remained whole, sound, and perfect in every respect, compleat and entire in the impetration of Christs death, although they obtained redemption, had never actually been applyed to any particular person, for that assertion is reproachfull to the wisdom of God the Father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, *Ioh. 10. 15. I lay down my life for my sheep,* verse 27. *And I know them.* The prophet speaketh thus of our Saviour, *Isa. 53. 10. When he shal make his sons a sacrifice for sin, he shal see his seed and prolong his dayes, and the will of the Lord shal prosper in his hands.* Lastly, it overthroweth any Article of our faith, wherein we doe believe that there is a Church.

2. They teach that this was not the will of God, that hee might establish a new Covenant of Grace by his bloud, but that he might onely procure unto his Father the bare right of making againe with men any Covenant whatsoever, whether of grace or of works: for this thwarteth the Scripture, which teacheth that Christ is made the surety & mediator of a better, that is, a new Covenant, *Heb. 7. 22.* and *Heb. 9. 17.* The Testament is confirmed when men are dead.

3. They teach that Christ by his satisfaction did not certainly merit for any mans salvation it selfe, and faith by which this satisfaction of Christ may be effectually applyed unto salvation; but onely that he purchased his Fathers power or resolution to enter into a new match with man-kinde, and to prescribe them what new Covenant soever he pleased. The performance of which condition should depend upon mans free-will, and that therefore it might fall out that either no man or every man might

might fulfill them: for these esteem too to basely of Christs death, in no wise acknowledging the chiefest and most excellent fruit and benefit procured thereby, and will call up again the *Pelagian* herisie from hell.

4. They teach that the new Covenant of grace with God the Father, by the mediation of Christs death made with men, doth not consist herein, *viz.* That we are justified before God, and saved by faith, insomuch as it apprehendeth the merit of Christ, but herein, *viz.* That God, the exaction of perfect legal obedience being abrogated, reputes faith it selfe and the imperfect obedience of faith for the perfect obedience of the Law, & graciously thinks it worthy of the reward of eternall life. This concludeth the Scripture. *Rom. 5. 24, 25. All are justified freely by grace, through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation through faith in his blood.* And with wicked *Socinus* they bring in an uncouth and strange justification of man before God, contrary to the consent of the whole Church.

5. They teach that all men are received into the state of reconciliation and grace of the Covenant: so that no body shal be condemned for Originall sin, nor in respect of it be lyable unto death or damnation: but are all acquitted and freed from the guilt of that sin.

This opinion is contrary to the Scripture, which affirms that by nature we are the Children of wrath. This the *Arminians* learnt from the *Anabaptists*.

6. They imply the distinction of impetration and application, to the end that they may infuse this opinion unto unskillfull and unwary wits; namely, that God as much as concernes him, would conferre upon all men equally those benefits which are promised by Christs death. And whereas some rather then others are made partakers of forgiveness of sins and life eternall: and this diversity depends upon their owne free-will, applying it selfe unto grace indifferently offered, but not upon the singular gift of mercy effectually working in them rather then others, that they may apply this grace unto themselves: for they, while they bear the world in hand, that they propound this destruction

with a sound meaning, they goe about to make the people drink of the poysonous cup of *Pelagianisme*.

7. They teach that Christ neither could nor ought to dye, neither did dye for those whom God dearely loved, and chose unto eternall life, seeing such stood in no need of Christs death.

In this they contradict the Apostle, who saith, *Gal. 2.20. Christ loved me, and gave himselfe for me.* In like manner, *Rom. 8.33. Who shall lay any thing to the charge of Christs chosen? It is God that justifieth, who shall condemne? it is Christ which is dead, to wit for them.* And our Saviour averring, *Iohn 10.15. I lay down my life for my sheep.* And *Iohn 15.12. This is my Commandement that yee love one another as I have loved you, greater love then this no man hath, that a man lay down his life for his friends.*

Thirdly, & Fourthly, Their Errors concerning mans corruption and conversion unto God.

1. **T**hey teach, that it cannot be well objected, that Originall sin of it selfe is sufficient for the condemning of all mankinde, or for the deserving of any temporall and eternall punishment.

In this they goe against the Apostle, who saith, *Rom. 5. By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned; and veal. 16. The judgement was by one to condemnation, Rom. 6.23. The wages of sin is death.*

2. They teach that spirituall gifts or good qualities or vertues, such as our goodnesse, holinesse, or righteousnesse, could not bee seated in the will of man in his first Creation: and therefore in his fall the will could not bee bereft of them.

This is contrary to the Image of God laid downe by the Apostle, *Eph. 4.24. Where he describeth it by righteousnesse*

and holinesse, which doubtlesse are placed in the will.

3. They teach that in spiritual death no spirituall gifts were separated from the will of man, for that the will it selfe was never corrupted but onely encombred by the darknesse of the understanding and unrulinesse of the affections: which impediments being removed, the will may be put into her owne inbred faculty of freedome, that is, of her selfe, will or nill, chuse or refuse any kind of good set before her.

Verily, this is a new feigned and erroneous piece of doctrine, bent on purpose for the enhancing of the forces of free-will, contrary to that of the Prophet, Jer. 17. 5. *The heart is deceitfull above all things and desperately wicked.* And that of the Apostle, Eph. 2. 3. Among whom (namely the children of disobedience) *All we had our conversation in times past in the lusts of our flesh, fulfilling the wills of the flesh and of the minde.*

4. They teach that an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength tending to spirituall good, but that he is able to hunger and thirst after righteousness or everlasting life, and to offer the Sacrifice of an humble and contrite heart, even such as is acceptable to God.

These assertions march against the direct testimonies of Scriptures, Eph. 2. 1. 5. *Ye were dead in trespasses and sinnes.* Gen. 6. 7. 8. 21. *Every imagination of the thoughts of mans heart is onely evill continually.* Moreover, the hungering and thirsting for deliverance out of misery, and for life eternall, as also offering to God the sacrifice of a broken heart is proper to the Regenerate, and such as are called blessed, *Psalme 51. 9. Matth. 5. 6.*

5. They teach, that a corrupt and naturall man can so rightly use common grace (by which they mean the light of nature, or those gifts which are left him after the fall) that by the good use thereof he may obtaine to a greater; namely, Evangelicall, or saving grace, and by degrees at length salvation it selfe. And that God for his part sheweth himselfe ready in this manner to reveale Christ to all men, seeing he doth sufficiently and efficaciously afford to every man necessary meanes for the making Christ known, and for faith and repentance.

This

This is convinced to be false, as by the experiance of all ages in the world, so also by Scriptures, *Psal. 147. 19, 20. He sheweth his word unto Jacob; his statutes and his judgements unto Israel: He hath not dealt so with any nation, and as for his judgements, they have not knowne them, Acts 14. 16. God in times past suffered all Nations to walke in their owne wayes, Acts 16. 6, 7. Paul and his company were forbidden to preach the Word in Asia; and after they were come to Mysia, they offered to goe into Bythinia; but the spirit suffered them not.*

6. They teach, that in true conversion of a man there cannot be infused by God any new qualities, habits, or gifts into his will; and so by faith, by which we are first converted, and from which we are stiled faithfull, is not any gift or quality infused by God; but onely an act of man that this faith cannot be called a gift otherwise then in regard of the power or meanes given us of attaining it.

These strange positions are contrary to holy Scriptures, which testifie unto us, that God doth infuse or shed downe into our hearts new qualities of faith, obedience, and some of his love towards us, *Ier. 31. 33. I put my Law into their inner parts, and write it in their hearts, Isa. 44. 3. I will poure water upon him that is thirsty, and floods upon the dry grounds; I will poure my spirit upon thy seed, Rom. 5. 5. The love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.* They contradict also the continuall practice of the Church, which useth to pray after the manner prescribed by the Prophet, *Convert me O Lord, and I shall be converted, Jer. 31. 18.*

7. They teach, that the grace wherewith we are converted unto God is nothing else but a gentle inducement, or (as others explain it) that the most noble kinde of working a mans conversion, and most suitable to our nature is performed by swasory motives or advice; and that no cause can be alledged why even such morall grace alone should not of naturall men make spirituall. Nay moreover, that God doth not produce the consent of our will otherwise then by way of morall counselling, and that the efficacy of Gods working, wherein he exceedeth the working of the devill, consisteth in this, that the divell promiseth

miseth temporary things, but Gods things eternall.

This is downe-right Pelagianisme, and warreth against the whole course of Scriptures, which besides this swasory course of moving acknowledgeth in the conversion of man another manner of working of Gods spirit, and that more divine and of farre greater efficacy, *Ezek. 36. 26. I will give you a new heart and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you an heart of flesh.*

8. That God in regenerating a man doth not imply that omnipotent strength whereby he may powerfully and infallibly bow and bend his will unto faith and conversion; but that all the gracious operations which God useth for our conversion being accomplished, neverthelesse man may withstand God, and his holy Spirit intending that mans conversion; yea, and oftentimes doth make actuall resistance; so it lyeth in mans power to be, or not to be regenerate.

This amounteth to no lesse then the denying of all efficacy to Gods grace in our conversion, and to the subjecting of the worke of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apostles, *Eph. 1. 19. That we believe according to the working of his mighty power. And 2 Thes. 1. 11. That God fulfilleth all the pleasure of his goodnesse, and the worke of faith with power. And 2 Pet. 1. 3. That Gods power hath given to us all things that pertaine to life and godlinesse.*

9. They teach, that grace and free-will are co-partening causes joyntly concurring to the beginning of conversion, and that grace doth not in the order of casuality goe before the action of the will. That is, that God doth effectually helpe mans will to conversion before the will of man moveth and determineth or setteth it selfe thereunto.

This doctrine was long since condemned by the ancient Church among the Pelagian Errors out of the Apostles Authority, *Romans 9. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And 1 Cor. 4. 7. Who maketh thee to differ from another? and what*

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hast thou that thou didst not receive? Item. *Phil. 2. 13.* It is God which worketh in you both to will and to doe of his good pleasure.

5. Error concerning the perseverance of the Saints.

1. **T**hey teach, that the perseverance of the faithfull is not an effect of election, nor any gift of God purchased by the death of Christ; but that it is a condition of the new Covenant which is to be performed by mans part by his owne free will before his (as they themselves speak) peremptory election and justification: whereas the holy Scriptures testifie, that it followeth election, and is given to the Elect by vertue of Christs death, resurrection, and intercession, *Rom. 8. 32.* He that spared not his owne Sonne, but delivered him up for us, how shall not he with him give us freely all things? Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea, or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us: who shall separate us from the love of Christ?

2. They teach, that God indeed furnisheth the faithfull man with sufficient strength to persevere, and is ready to maintain that strength in him if he himselfe be not wanting to his duty: yet not withstanding, when as all abilities necessary unto perseverance, and all things which God is pleased to use for the preservation of Faith once granted, and set in readinesse, that it still remaineth in the choyce and pleasure of mans will to performe or not.

This opinion is easily discovered to be an impe of *Pelagianisme*; which whilst it strives to make man free, maketh him sacrilegious, contrary to the uniforme and perpetuall consent of Evangelicall doctrine, which quite strippeth a man of matter of boasting, and ascribeth the glory of his benefit to Gods grace, onely

onely and contrary to the Apostle, witnessing that it is God that shall confirme us unto the end, that we may be blamelesse in the day of our Lord Jesus Christ.

3. They teach that the regenerate and true beleivers, not only may totally and finally fall from justifying faith, as also from grace and salvation, but that frequently also they indeed do fall from all these, and perish everlastingly.

This opinion maketh the grace of justification and regeneration, and Christs continuall custody voyd and of none effect, contrary to the expresse words of St. Paul, *Rom. 5. 8. While we were yet sinners, Christ dyed for us, much more then being justified by his blood, we shall be saved from wrath through him.* And contrary to the Apostle St. John, *1 Joh. 3. 9. Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can he sin because he is borne of God.* And also contrary to the word of our Saviour, *John 10. 28, 29. I give eternall life to my sheep, and they shall never perish, neither shall any plucke them out of my hand: my Father which gave them me is greater then all, and none is able to pluck them out of my Fathers hand.*

4. They teach that the regenerate and truly faithfull may sin the sin unto death, or against the holy Ghost.

St. John in his first Epistle, Chapter 5. Verse 16. Having made mention of such as sinned unto death, and forbidden to pray for them presently, *verse 16. addeth; We know that whosoever is borne of God sinneth not, to wit, that kinde of sin; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.*

5. They teach that no certainty of future perseverance can be had in this life without speciall revelation.

By this Doctrine the solid comfort of true beleivers in this life is quite taken away, and the doctrine of doubtfulnesse (avouched by the Papists) is brought againe into the Church; whereas the holy Scripture every where draweth this assurance, not from special and extraordinary revelation, but from the proper markes and signes of Gods children, and from the infallible promises made by God himselfe, especially the Apostle, *Rom.*

8. 39. *No creature is able to separate us from the love of God, which is in Iesus Christ. 1 Joh, 3. 24. He that keepeth his Commandment dwelleth in him and he in him, and hereby we know that hee abideth in us, even by the spirit which hee hath given us.*

6. They teach that the doctrine maintaining assurance and perseverance, and of salvation, is of its own nature & gift, a soft pillow for the flesh, and hurtfull to good manners, godlinesse, praying and other holy exercises; and contrariwise that it is a true commendable thing to be doubtfull of such perseverance. The opposers of this assurance do evidently shew that they know not the powerfullnesse of Gods grace, nor the operation of the holy Ghost dwelling in the heart, and spare not to outface the Apostle. *John* affirming the contrary in expresse terms, *1 Joh, 3. 2, 3. Beloved now are we the sonnes of God, and it doth not yet appeare what we shal be; but we know that when he shal appeare, we shal be like him, for we shall see him as he is. And every man, that this hope in him purifieth himselfe even as he is pure.* They are also refuted by the examples of holy men both in the old and new Testament: who though well assured of their own perseverance and salvation, yet gave not over prayers and other exercises of godlinesse.

7. They teach that the faith of those that beleeve but for a season differeth not from justifying and saving faith, but onely in respect of continuance: Christ himselfe manifestly puts, *Mat. 13. 20. Luke 8. 13.* a three-fold disparison between temporisors and true beleevers, saying that those receive the seed in a stony ground, these in a good ground, that is, an honest and good heart: these want root, these have a fast root, these are fruitlesse, these bring forth their fruit with diversity of yeeld, & that with patience, that is, with constancy and perseverance.

8. They teach that it is absurd that a man should lose his first regeneration, and be again new-borne spiritually.

They that teach this, do thereby deny the uncorruptiblenesse of that divine seed whereof we are borne anew, contrary to the testimony of the Apostle *St. Peter, 1 Pet. 1. 23. Being borne anew not of corruptible seed, but of incorruptible.*

9. They

9. They teach that Christ never prayed for the faithfulls infallible perleurance in faith, in which they contradict Christ his saying to *Peter*, Luke 22 32. *I have prayed for thee that thy faith faile not.* And also witnessing, *John* 17.20. That himſelfe prayed not onely for his Apostles, but also for all that should believe by their word, when he said, verse 11. *Holy Father keep thine owne,* (namely) *those whom thou hast given me,* and ver. 15. *I pray that thou shouldst not take them out of the world, but that thou shouldst keep them from the evill.*

For your better satisfaction read the Synod held at *Dort* in the yeares of our Lord, 1618, 1619. where the Orthodox opinions of the Reformed Churches are set down, and the errors before named condemned. King *James* of blessed memory was a special means for the suppressing of these Sectaries, as appeareth by his writings against them.

Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were lai, he hath constantly decreed by his counsels secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of man-kinde, and to bring them to Christ, to everlasting salvation, as Vessels made to honour: therefore they which bee endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season; they through grace obey the calling, they be justified freely, they be made Sons of God by adoption, they bee made like the Image of his onely Son *Jesus Christ*, they walke religiously in good works, and at length by Gods mercy they attain to everlasting Felicity.

As the godly consideration of Predestination, and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feele in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minde to high and heavenly things, aswell because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnall persons, lacking the Spirit of Christ, to

have continually before their eyes the sentence of Gods Predetermination, is a most dangerous down-fall, whereby the devill doth thrust them either into desperation, or into wretchednesse of most uncleane living, no lesse perillous then desperation. Furthermore, we must receive Gods promises in such wise as they be generally set forth in holy Scripture, and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God. To conclude, sith wee cannot our selves think one good thought: let us not in the work of salvation attribute any thing to our selves, but to God let us give all the glory.



Of the Socinians.

In treating of these Sectaries, I will propose:

1. *Their Originall.*
2. *Some of their chiefe Errors, with the refutation of them.*

1. **S**ocinisme or Socinianisme hath its name from *Laelius Socinus*, and his Nephew *Faustus Socinus*, both *Italians* of *Siena* in the State of *Florence*.

2. *Laelius Socinus* in the time of Mr. *Calvin*, broached his opinions by private Letters, written to *Calvin*: *Faustus* his Son, by publike writings, and by books followed the steps of his Father in corrupting and traducing the sincere and Orthodoxe faith.

3. For

3. For *Socinianisme* is a compound of many pernicious and antiquitated heresies, in which are revived the errors especially of these five Sects, viz. *Ebionites*, *Arrians*, *Photinians*, *Servetians*, *Antitrinitarians*, with which are joyned the *Samo-*
satonians and *Sabellians*, of whom also they participate. Their erroneous and dangerous opinions may be read especially in the workes of *Socinus*, *Ostorodius*, *Catechesis Racoviensis*, *Crel-*
lius, *Volkelius*, and others.

The principall of them may be reduced to the heads following, being sixe in number.

1. Concerning God.

1. That there is no naturall knowledge of God, by which we may be instructed to any kinde of acknowledgement or belief of a Deity, or any thing concerning the being of God.

Refuted, *Rom.* 1.20. *Rom.* 2.14.

2. Christ his Incarnation.

2. That the Incarnation of Christ is repugnant to reason, and cannot be sufficiently proved out of Scripture.

Refuted *Iohn* 1.14.

Deity.

That Christ is not truly God, and that the believe of his divine nature is not agreeable to Scripture.

Refuted 1 *Iohn* 5.7,8. *Phil.* 2.6. *Iohn* 5.18.

Satisfaction.

That Christ did not by his death satisfie for our sins.

Refuted, *Iohn* 11.5. 2 *Cor.* 5.15. *Tit.* 2.14. *Mat.* 20.18.
1 *Tim.* 2.6.

3. The Holy Ghost.

That the holy Ghost is not God.

Refuted, 1 *Ioh.* 5.7.

4. The

4. The Trinity.

That it is repugnant to the word of God, to beleeve three Persons and one God.

Refuted 1. *Iohn* 5.7. *Mat.* 28.19.

5. Man.

That Man in the state of Innocency was not created in original righteousness.

Refuted, *Eccles.* 7.29.

6. The Scripture or word of God.

That the old Testament is not necessary for a Christian man, though it may be profitably read.

Refuted *Iohn* 5.46. *Acts* 17.11.



Antitrinitarians, or new Arrians.

The originall
of these new
Arrians.

Called Arrians of the old Heretick *Arrius*, who was a Deacon of the Church of *Alexandria*, *Achillas* the Bishop being dead, and *Arrias* having not the Bishoprick given him, which he desired, *Alexander* being chosen, he infected the world with this heresie: he was condemned in the Councell of *Nice* by 318. Bishops under the Emperor *Constantine* the great, and banished: he died as *Judas* the Traytor did, his Bowells falling out of his belly.

Their blasphemous.

The Antitrinitarians have renewed *Arrius* his old heresie, and they are called Antitrinitarians because they blaspheme & violate the holy Trinity. These Antitrinitarians sprung up in

in *Polonia* and neighbour Countries in the yeare of our Lord, 1593. Against this Sect Doctor *Pelargus Wigandus*, and others have written learned Treatises.

The horrible blasphemies and divillish opinions of these Hereticks I am loath to name but that my desire is that Christians should take notice of them to beware of them.

1. They deny the Trinity of Persons, which blasphemie Saint *Iohn* refuteth, *1 Iohn 5. 7. There are three that beare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. Read Gen. 1. 26. And God said, let us make man in our owne image, and God created man in his owne image. Mat. 3. ver. 17.*

2. They deny the Son to be God, which blasphemy is refuted *Esa. 9. 6. For unto us a child is borne, unto us a Sonne is given: his name shall be called Wonderfull, Counsellour, the mighty God, &c. Iohn 1. ver. 1. 2. In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternall generation of the Son to be against reason, against truth, refuted *Mic. 5. 2. Thou Bethlehem Ephrata, out of thee shall come to be a Ruler in Israel, whose goings have been from of old, from everlasting, Iohn 1. 14. Psal. 7. Col. 1. 15.*

4. Christ not to be called God in respect of his Essence, but by reason of his dominion, which is refuted *Iohn 10. 30. I and the Father am one. 1 Iohn 5. Heb. 1. 3. Psal. 2. verse 7.*

5. The Holy Ghost to be God, refuted *Acts 5. 3. Why hath Satan filled thy heart to lie to the holy Ghost? 4. Thou hast not lien to men, but to God. Isa. 4. 8. 16. Iob 33. 14. Psal. 33. 6.*

From these false Doctrines and Heresies good Lord deliver us.

These Hereticks have been heretofore burnt among us, as Anno 1611. March 18. *Bartholomew Legat*, an obstinate Arrian, was burnt in *Smiths Id*; he refused all favour, condemned Ecclesiasticall Government. And in the month of

April following, one *Edward Wightman* was burnt at *Liechfield* for the same Heresie. *Queene Elizabeth* of blessed memorie hearing of them, said, shee was very sorrowfull to heare that shee had such Monsters in her Kingdome; and truly, it grieveth me very much to relate their blasphemous and devilish opinions.



Of Millenaries.

AN Heresie frequent at this time. This Sect look for a temporary kingdome of Christ, that must begin presently, and last a thousand yeares. Of this Opinion are many of our Apocalyptical men, that study more future events then their present duty, and more rules by Prophecies then Precepts.

This Fancie is most dangerous for all estates.

1. For to promote that Kindome of Christ, they teach that all the ungodly must be killed.
2. That the wicked have no property in their estates.
3. That the promise might be fulfilled, that the meek must inherit the earth.

This Doctrin filleth the people with a furious and unnaturall zeale, which breathes nothing but fire and sword, and maketh them to look upon their Countrey-men with such an eye as the *Anabaptists* cast upon *Munster* when they came first to it, *viz.* a malignant and covetous eye, discerning their prey, and marking the rich men to ruine & destruction. God deliver us from such a Reformation brought by a multitude, misled with a frantick zeale and giddy Revelations.

This was the ancient Error of *Cerinthus* who was a Jew, and lived in the time of *Domitian* the Emperour, about the yeare of our Lord, 96. Among other Errors he taught eternall life

life to be here in earth, where we should enjoy all pleasures of the flesh.

That after the resurrection Christs kingdome should be upon earth, and corporall ; and that men should live in carnall concupiscence and lust for one thousand yeares.

He dyed oppressed by the fall of a Bath : when St. *Iohn* the Evangelist, with some of his Disciples were bathing at *Ephesus*, and saw this Heretick *Cerinthus* in the Bath, he leaped out, saying, let us depart lest the Bath fall upon us : *Cerinthus* being here the enemy of truth ; which came to passe as sone as Saint *Iohn* was gone out of it, as is set downe in these Verses of *Stigelius*.

*Impia Cerinthus sancto convitia Christo
Dum facit, & stulta garrulitate furit ;
Concidit, & rapido blasphemum contudit ictu
Collapse subito facta ruina domus.*

This ancient Heresie condemned by the Church, and long agoe buried, is now revived in these latter times.

You shall finde this heresie confuted in the Chapter of the *Anabaptists*.



Hetheringtonians.

THE Author of this Sect was one *Iohn Hetherington*, a Box-maker.

1. This *Hetherington* being a Trades-man, cast off his Trade and betook himselfe to be an Interpreter of the Scriptures to *Vid Do. Deni- sons White-* many persons, keeping private Conventicles.

2. He maintained and published the Church of *England* to *Wolfe.* be no true Church of Christ.

3. He was a man dis-affected to the Government and Discipline of the Church of *England*, and agreeth with the *Familists*, holding with them the perfect purity of the soule.

4. He maintained and published the Sabbath since the Apostles time to be of no force; and that every day is a Sabbath, as much as that which we call the Lords day, or Sunday.

5. He maintained the Books of *Esdras* was part of the Canonickall Scripture, and that they ought so to be esteemed.

For which erroneous opinions, tending to the disturbance of the peace of the Church, & to the seducing of many silly soules, he was adjudged for a dangerous Sectary; and among other punishments laid upon him, this was one, that he should recant his Errors at *Pauls Crosse*.

His Errors before named, are confuted by Doctor *Denison* in a Sermon of his, which he preached at *Pauls Crosse* at the recantation of the fore-said *Hethrington*. He recanted them at *Pauls Crosse*, and hath lately written against the *Familists*.



The Anti-Sabbatarians.

THESE *Anti-Sabbatarians* hold the Sabbath day, or that which we call the Lords day, to be no more a Sabbath, in which they goe about to violate all Religion; for take away the Sabbath, and farewell Religion.

The Morality of the Sabbath doth consist in a mysticall resting from sin; but in celebrating an appoynted day in seven to the worship and service of Almighty God.

1. The Sabbath was instituted in the time of mans Innocency.

2. The manner of promulgation of it in the Decalogue is worrhy to be observed. God saith, *Remember thou keep holy the Sabbath day.*

3. This Law is not placed among the Ceremoniall or Judicial Lawes but in the Decalogue it selfe.

4. The reasons for keeping it are expressed in the Commandement, viz. *Six dayes shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Lords, &c.*

Reasons why the Lords Day is to be observed.

1. **B**Y Morality of the fourth Commandement, because the Morall Law is not abrogated by the Gospell, but established, *Rom. 3.3.*

2. Because this day on which our Lord rose hath been observed by all Christians. It was kept at *Ierusalem, Acts 2.1.* It was kept at *Troas, Acts 20.7* At *Patmos, Rev. 1.10.* And in all Christian Churches in the whole world.

3. The ancient Fathers have pressed the observation of this day. *Ignatius* saith; *Let every one that loveth Christ celebrate the Lords day.* *St. Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which never shall be abolished. Their Testimonies are infinite.

4. God hath from time to time shewed his severall judgments upon prophanners of his day, as you read in the Practice of Piety. A certain Husband-man grinding corne on the Lords day had all his meale burned to ashes: another carrying corne upon the same day, had his Barn and all his Corn the next night burnt.

A certaine Noble-man usually prophanning the Lords day by hunting, had a child by his Lady which had a head like a hound. Many examples of Gods judgments are there set down, all which may be faire warnings to forwarne not only prophanners of the Sabbath, but also all such as by their pernicious Doctrine teach men to prophane it.



Traskites.

SO called of one Mr. *John Traske*, whom the Author knew well. His opinions were, that it was not lawfull to doe any thing forbidden in the old Law, nor to keep the Christian Sabbath. One *Theophilus Braborne* endeavoured with him to bring back againe the Jewish Sabbath, and to that purpose writ a Book in the yeare 1632.

The Positions concerning the Sabbath by them maintained, were these.

1. **T**HAT the fourth Commandement of the Decalogue, *Remember the Sabbath day, too keep it holy, &c. Exod. 20.* is a divine precept; simply and entirely Morall, containing nothing legally Ceremoniall in whole or in part, and therefore the weekly observation thereof ought to be perpetuall, and to continue in full force and vertue to the worlds end.

2. That the Saturday, or the seventh day of every week ought to be an everlasting holy-day in the Christian Church, and the religious observation of this day oblieth Christians under the Gospell as it did the Jewes before the coming of Christ.

3. That the Sunday, or Lords day is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth Commandement. Of this opinion was *Theophilus Braborne*. As the Anabaptists will have no children baptised, because there is no expresse command for it in Scripture; so these *Sabbatarians* will have no Sunday because they can find no expresse Text for the alteration of it. *John Traske* for

Lord: day.

for his Judaicall opinions was censured in the Star-chamber to be set upon the Pillory at Westminster, and from thence to bee whipt to the Fleet, there to remaine Prisoner ; three years after he writ a recantation of all his Schismaticall errors.

Also *Theophilus Braborne* had his doo.n.e in the Star-chamber, and afterwards renounced his Errors by conference had with Doctor *White*, Lord Bishop of *Ely*, which caused him to write a book of the Sabbath.

For the observation of the Lords day, we read there is among others a Treatise of Doctor *Bonnors*, called (*A profitable and necessary Doctrine*) wherein on the fourth Commandement Lord. Sunday is oft called by the name of Sabbath, and thereon (saith he) we must have our mindes quiet and free from all worldly cares, and give them entirly and wholly unto God both privately and publikely ; and that wee must occupy our selves in thought, word, and deed, as may be to the glory of God, with spirituall edifying both of our selves and also of our neighbours ; and that every one must instruct his children, servants and family in vertue and goodnesse : and as Saint *Augustine* saith, *Serm. 251. Let us marke and see that our rest be not vaine or fruitlesse, but that wee being sequestred from all rurall workes, and from all businesse, doe from the evening on the Saturday untill the evening on the Sunday, give your selves to divine service.* Onely and after such sort we doe duely or well sanctifie the Sabbath of our Lord : And to prove the Sabbath day to be kept, he citeth, *Gen. 2. 5. Exod 16. 25. Exod. 23. 12. Exod. 31. 14. Exod. 35. 2. Numb. 15. 35.* Some Some Christians there be that keep both Saturday and Sunday, as the *Ethiopians*.



Of the Iesuites.

This sort or Order is of a latter Edition then the *Anabaptists*, and therefore not to be omitted.

In describing of them I purpose to set downe:

1. *Their Originall.*
2. *Their Government.*
3. *Their Errors, in which they doe not agree with other Papists.*
4. *That they are of all Sects most pernicious and dangerous,*

1. **F**OR their Originall, the first Foundation was one *Loyola*, a Spanish Souldier, who was maimed by the French at the siege of *Pampelona*, his right leg being broken by a shot, and his left leg with a stone cast from the wall.

This Order boasteth much of heavenly visions, and divine revelations (not unlike the *Ceteranij* the *Anabaptists*) as that the blessed Virgin *Mary* appeared to *Ignatius*, with her Son *Iesus* in her armes; perswading him to erect this Order, to which she promised to be propitious. They will tell you that *Ignatius* was rapped up into heaven and that Almighty God shewed him the modell or frame by which he created the world, with many such like fancies. Moreover, whereas other orders beare the name of their founders; as the *Dominicans* of *Dominicke*; the *Franciscans*

cans of *Francis*, they beare the name of *Jesus* : whereas (saith my Author) they came from the devill, the father of lyes, they being the last Engine and device of *Satan* to supplant the truth. This Order was confirmed Anno 1540. by *Paul* the third Bishop of *Rome*. *Gregory* the 13. Bishop of *Rome*, gave to the *Jesuites* a place in *Rome* called the *Island*, in which they demolished many houses, turned many widdowes out of their dwellings and built themselves a most magnificent and sumptuous Colledge. It is reported, that it cost in building 25. Tun of gold, in which the Pope placed 500. *Jesuites* of severall nations.

2. For their government, the *Jesuites* have a chiefe, whom they call their Generall, who attendeth upon the Pope in *Rome*, their late General was *Claudius Aquaviva*, his Office is to governe the whole Order and to make new orders : and their Generalls commands the *Jesuites* receive as divine oracles. They believe and obey their Generall as Christ himselfe.

Next their General they have foure Assistants, who, as their Generall attendeth the Pope, so doe they attend their Generall. The office of these four are to promote the Popes authority into the foure quarters of the world. The *Jesuites* their Emissaries abroad, signifie unto them in writing how Princes stand affected to the Church of *Rome*.

Moreover, theie office is with the Generall to send Governors, Visitors, Rectors, and preachers to the whole Order, and to send forth the inferiour *Jesuites* into all places of the world, who take upon them all manner of fashions : to doe mischief among souldiers they are arrayed like souldiers : in Princes Courts like Noble-men, attending forraigne Embassadors : in Cities like Merchants ; yea, sometimes they beg of Protestant Ministers, as men banished for religion : And all this to dive into the secrets of State, and to disclose the Counsells of Princes.

3. For their Errors, *Chemnitius* setteth downe 26. some few of which I purpose to relate, and especially those in which they differ from other Papists.

First, they presumptuously arrogate to themselves the name of *Jesus*, which is a name above all names.

2. They place their Generall in equall authority with Christ, saying,

saying, *the voice of our Generall is the voice of Christ.*

3. The Jesuites generally maintaine the Popes temporall power, as well as spiritual, that he may depose Kings, and dispose of their kingdomes, which the *French* Papists doe not allow of, viz. Their decree set forth, *Anno 1611.* and among us, *Hart, Bartley, Preston,* and others disclaime this power given by the Jesuites to the Pope.

4. They deny the lawfulness of the Oath of Allegiance, which the secular Priests doe all generally allow and take: See *Blackwell, Howard, Wedrington,* and the Author of the *Safe guard from Ship-wrack.*

5. The Jesuites also teach it to be not onely lawfull, but also meritorious to lay hands upon the *Lords Anoynted*, and to murder Heretick Kings after the Pope hath declared them to be such: see *Mariana, Anti-Cotton*; but the secular Priests disclaime and abhor this doctrine.

6. The Jesuites hold that the Pope is onely *Iure Divino*, a Bishop, and that all other Bishops hold from him: but the *Cardinall of Lorraine*, and the French Bishops, with many other, hold Bishops to be *Iure Divino*: see the History of the Council of *Trent.*

7. The Jesuites with the Franciscans beleeve the immaculate conception of the Virgin *Mary*, which the Dominicans and other Papists doe deny.

8. The Jesuites with the *Pelagians & Arminians*, hold that God worketh in our conversion onely *moraliter*, by way of swasion; but Jacobites and other Papists, especially the Spaniards, (as we may see in *Alvares* and others) maintain with all Orthodox Divines, that God worketh Physically, & *per modum physici agentis* by powerfull inclining the faculty of the will.

For confutation of these errors so many books are written against them in English, and some of them are confuted before, so that I may save my labour.

These are the most pernicious and dangerous sort of all others. These are not ignorant Sots, like the *Anabaptists*, and others, but educated and brought up in all manner of humane learning, and so more able to doe mischief.

These

These take upon them to justifie all the Errors and abhominations of Antichrist; yea, their Idolatries, and Sodomitical uncleannesse they will defend and maintain.

And have they not for this cause, (a thing most abhominable to be spoken of) corrupted the writings of the ancient Fathers, and new printing of them, make them speak as they would have them, and also written many books in their names to beare witness with them of their novelties? A volume will not containe their cumbustions that they have raised in kingdoms and States. Their plotting of Treasons, and especially the Powder treason a divillish designe, not to be beleaved in ages to come. Their murdering of Princes, & all these under pretence of holines. O God, that art in heaven, dissipate their Councells; O Christ, the Redeemer of thy Church by the grace of thy holy Spirit, deliver England from these wicked *Affessians*, and remove them far from our dwellings.

One thing I will adde, to shew what impostors they are. I will set downe, how by a pretended delusion of theirs, a few of them had almost perverted a whole kingdome of Christians, in which there is a Patriarke and eighteen Bishops. In the year of our Lord, 1614. *Tenurazes* being King of the *Georgians*, the *Persian* Army entred his Countrey, spoyled divers Towns, carryed away many prisoners, & among others *Cetebe* the Kings mother out of the City *Cremson*. The old Queen refusing to become a *Mahometan*, and speaking ill of *Mahomet*, was put to death, and her body cast out into the fields, left unburied to be earen of wild beasts. There being at that time certaine Iesuites in *Persia*, they sought for her body but found it not, (for *Moacila*, a late servant of hers, who was slave to a *Persian*, got leave of her Master to bring home the body and embalm it) the Iesuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neare, they sent a messenger to the King, to let him understand that certaine *Roman* Christians were come out of *Persia*, who brought with them the head of the holy Martyr *Cetaba* his Mother, which had delivered them out of many dangers. The Prince hearing this went a dayes journey with a great troop of his Nobility and Clergy,

and brought the holy Relique to *Chacheti* & with greater honor and celebrity placed it in the Church of the holy Martyr St. *George* of *Aberdall*, and used them with all respect, and sent them great gifts, which they refused, saying that they had vowed poverty: Infinite miracles were wrought dayly, great offerings they had, the sick resorted to them. Those that were past cure, they told them that their sins were great, and they needed a long time of Penance which they prescribed them, and after to returne, before which time they usually dyed: others of whom they had hope of recovery, they used means, being Physicians, & attributed their health to the holy Relique, and to the Bishop of *Rome*, whom loving Jesus had left his Vicar here upon earth: by this means they enticed many to the *Romish* Religion of the Nobility, and had great hopes of the King himselfe; but in the middest of all this came Letters from *Moacra* his Mothers Maid, that the King might ransom his mothers body which she had with the other prisoners. The King agreeing with the *Persian* King, had home his mothers body, and many captives, which manifestly knew it to be his Mothers body with her head on. At the same time came also certaine Muleters out of *Persia*, who affirmed that they were in the Jesuites company, when they cut off the head of a Malefactor, as they supposed, and embalmed it: whereupon the King commanded the Jesuites to prison, who were delivered at the entreaty of some of the Nobility. This History is written in Greek by *Gregorius Hieromonachus*, the Patriarchall Exarch from *Trapazunt*, An. 1626. By this meanes the Jesuites had almost perverted the whole Countrey of *Georgia*. From this Sect the Lord deliver us.

There are many other Sects among us, as they multiply dayly. There is but one truth, but errors are infinite. I will conclude with the Prayer that our Mother Church hath taught us: *That it would please Almighty God to bring into the way of truth all such as have erred and are deceived: Which God grant for his blessed Son Jesus Christs sake.*

Sir Thomas Overburies Character of a Jesuite.

A Jesuite (saith he) is a larger spoone for a Traytor to feed with the Devill than any other Order. Unclasp him, and he is a gray Wolfe with a golden star in his fore-head. So superstitious, he followeth the Pope that he forsaketh Christ in not giving *Cesar* his due. His vowes seem heavenly, but with meddling with state businesse he seemeth to mixe heaven and earth together. His best Elements are Confession and Penance; by the first he findeth out mens inclinations, and by the latter heaps wealth to his Seminary. Hee sprang from *Ignatius Loyola*, a Spanishe Souldier, and though he had long since found out the invention of the Canon, he thought he had not done mischief enough. He is a false key to open Princes Cabinets, and pry into their Counsells; and where the Popes Excommunication thunders, he holds the de-crowning of Kings to be no more sin, then our Puritans doe the suppressing of Bishops. The Order tis full of irregularity and disobedience, and ambitious above all measure; for of late dayes in *Portugall* and the *Indies* he rejected the name of Jesuite, and would be called Apostles Disciple. In *Rome*, and other Countries that give him freedom, he weares a maske upon his heart: In *England* he shuffles in, and puts it upon his face. No place in our Climate hideth him so secretly as a Ladies Chamber. The modesty of the Pursevant hath onely forborne the bed, and so mist him.

There is no disease in Christendome that may so properly be called the Kings evill. To conclude, will you know him beyond the Sea? In his Seminary he is a Fox; but in the Inquisition a Lyon Rampant.

Since the printing of this Boock, I hear of an assembly wherein one preacheth against the Deity of Christ: and of another great Congregation of *Famulists*, and of atheisticall books published.

I most humbly entreat Almighty God for Jesus Christs sake in mercy to look upon us, and to keep our poore Church from these Doctrines of the Devill, *Amen.*



Of the Pelagians.

W Riding of the Hereticks and Sectaries of these times, I thinke it not amisse, to write somewhat of the *Pelagians*; their ancient Errors reviving among us. *Pelagius* was a Welch-man: and he is usually stiled *Pelagius the Briton*, to distinguish him from *Pelagius the samosatensisian* Bishop; a man learned and Orthodox: *Luther* saith, he was called *Pelagius of Pelagius the sea*; his errors like the Sea over-flowing in a manner the whole world. His name in Welch was *Morgan*, which signifieth the sea. He lived in the time of the Emperor *Theodosius the younger*, about the yeare of our Lord, 416. His Errors were condemned in the Synod of *Carthage*, An. 425. in which there assembled 217. Bishops; and among other Saint *Augustine*: And also in the *Melchitan* Councell, held in *Africa*: His Errors are set downe by *Augustine*, *Hierome*, *Ambrose*, *Isidore*, *Prosper*, and *Fulgentius*. *Pontanus* setteth them downe to be twelve.

Pontanus Catalog. Heretic.

1. He taught that Adam had dyed, although he had not sinned by the Law of nature, and so sinne not to bee the cause of death.
2. Adams sin to be noxious to himselfe onely, and not to his posterity; and there to be no originall sinne.
3. Lust and concupiscence being naturall not to be evill, but rather good; and sin not to be propagated by generation.
4. The former being granted, children to have no originall sin from their Parents.
5. The children of the faithfull, though not baptized, to be saved, and to enjoy everlasting life, but not in heaven.
6. Men to have now free-will, even after sin, which is sufficient and fit to doe well without Gods grace.

7. Gods

7. Gods grace to be obtained by the merit of our workes.
 8. The word grace in holy Scripture, not to be meant the gracious remission of sin, and the donation of the Holy Ghost, but the promulgation of doctrine.
 9. Faith to be the knowledge of the Law, and History as they call it, not a speciall worke and our perseverance in faith.
 10. The Law of God to be satisfied by external obedience, neither it to be impossible for a man to keep.
 11. The prayers of the Church for sinners, that they may be converted; and for the faithfull to persevere to be made in vaine: because it is in the power of our owne free-will. And wee need not aske that of God that we have power to doe our selves.
 12. They doe mocke and scoffe at the doctrine of Predestination, exploding it out of the Church.
- These Errors need no confutation, being so opposite to the holy Scripture.



Soule-Sleepers.

THat the soule dyeth with the body is an old and despicable Heresie, raised in *Arabia*, about the time of *Origen*, and extinguished by his dispute immediately after the birth thereof: Such as were infected with this opinion were termed by Saint *Augustine Arabici*, by reason of the Province in which this Error first arose. This Heresie is risen up againe among us, and an obscure Author laboureth to maintaine in a Treatise late published among us, intituled *Manus mortality*, in which hee bringeth an argument out of *Gen. 3. 19.* where *Adam* is told that for his disobedience he must turne unto dust from whence he was made, and not onely his body, but also his soule, which came not out of the dust.

In the description of mans Creation by *Moses*, you may manifestly see the immortality of the soule.

Gen. 1. 24.

Gen. 1. 26.

Gen. 2. 7.

When God created the Beasts, &c. he said, *Let the earth bring forth every living thing*: But when he made man, *Let us make man in our owne Image*. And againe, *The Lord God made man of the Dust of the earth*; that is his body: and for his soule, *he breathed in his face the breath of life*. God created the Angels spirits without bodies. The creatures bodies without soules: he took a body and soule and made a man in his own Image; in respect of his body he hath affinity with beasts; in respect of his soule with heavenly spirits.

The Beasts came out of the earth, and to the earth they returne; so mans body.

But his soule came from heaven, and returneth to God that gave it.

Beside some foolish arguments alledged in the Treatise before named, he citeth the words of *Solomon*, *Ecclesiastes* 3. 10. *For that which befalleth the sonnes of men befalleth beasts, even one thing befalleth them: as the one dyeth, so dyeth the other, yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity. All goe to one place, all are of the dust, and all turns to dust againe. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*

Which words were no determination of *Solomons*, but a History of what came in his thoughts, and what troubled him, and stirred him up to a solicitous enquiry, concerning the soules condition, but the state of the soule he determineth, Chap. 12. saying, *Dust returneth unto the earth from whence it came, and the Spirit to God that gave it*. To this resolution of *Solomons*, I may adde our Lords answer to the *Sadduces*, *Matth.* 22. 32. *I am the God of Abraham the God of Isaac, and the God of Iacob. God is not a God of the dead, but of the living*. This Error of theirs is contrary to the holy Scriptures, *2 Cor.* 5. 6. 8. *Psalme* 31. 5. *Luke* 23. 46. *Acts* 7. 59. *Apocal.* 6. 40. 4. To conclude with *Sap.* 3. Though not received into the Canon, yet it is confessed to be very ancient, and therefore may claime
pre-

precedency of authority before any heathen Philosopher. *The soules of the righteous are in the hands of God, and there shall no torment touch them.* 2. *In the sight of the unwise they seem to dye, and their departure is taken for misery, and their going from us to utter destruction, but they are in peace.*

Deny the Scriptures.

AMong others, one wicked Sect denieth the Scriptures both of the old and new Testament, and account them as things of nought: whereby by Gods command they that despised *Moses* Law by the mouth of two or three witnesses, were to be put to death, these wicked ungodly creatures despise both the Law and the Gospell, and in the presence of a cloud of witnesses: Yea, as I am credibly informed in publike Congregations they vent these their damnable opinions Almighty God deliver our poore Church from them.



Of the Seekers, or Expecters.

MAny have wrangled so long about the Church, that at last they have quite lost it, and go under the name of *Expecters* and *Seekers* & doe deny that there is any true Church, or any true Minister, or any Ordinances: some of them affirme the Church to be in the wilderness, and they are seeking for it there: others say that it is in the smoke of the Temple, & that they are groping for it there, where I leave them praying to God to open their eyes and give them repentance, that they may consider from whence they are fallen, and returne againe to the bosome of that Church, from which they have, to the great dishonour of God, and the scandalizing of the Gospell made so fearfull a defection.



Divorfers.

THESE I terme Divorfers, that would be quit of their wives for slight occasions; and to maintaine this opinion, one hath published a Tractate of divorce, in which the bonds of marriage are let loose to inordinate lust, putting away wives for many other causes, besides that which our Saviour onely approveth; namely in case of adulterie, who groundeth his Error upon the words of God, *Gen. 2. 18. I will make him a helpe meet for him.* And therefore if she be not an helper, nor meet for him, he may put her away, saith this Author. Which opinion is flat contrary to the words of our Saviour, *Matth. 5. 31. It hath been said also, whosoever shall put away his wife, let him give her a testimoniall of Divorsement: But I say to you, whosoever shall put away his wife, except it be for fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adulterie.* Againe, he confirmeth the same, *Matth. 19. 9. I say therefore unto you, that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adulterie: and whosoever doth marrie her that is divorced, committeth adultery, Vid. Mar. 10. 11. Luk. 16. 18. 1 Cor. 7. 11.*



Of the Papists.

A Question may be asked, why I ranke the Papists among the late Hereticks. To which I answer, that there is a great difference between the ancient Papists, and the moderne, since their *Trent* Conventicle; and therefore I rank them with the former Sectaries; their doctrines being many of them new. In describing of their Errors, I purpose to shew their differences from the Protestants, which are set down at large in Master *Perkins* Reformed Catholike.

1. Concerning Free-will; the dissent is in the cause of the freedome of mans will in spirituall things, and especially in the first conversion of a sinner. The Papists say, that mans will worketh with Gods grace in the first Conversion of a sinner by it selfe: we say that mans will worketh with Gods grace in the first Conversion, yet not of it selfe, but by grace, 1 *Cor. 2. 14.*

1.

Concerning
Free-will.

2. Concerning Originall sinne; the difference between them and us standeth not in the abolishment of it, but in the manner and measure of the abolishment of it. They affirme Originall sinne to be so farre taken away after Baptisme, that it ceaseth to be sinne properly, and is nothing else but a defect, and want, making the heart ready to conceive sinne: we teach, although it be taken away in the Regenerate in sundry respects: yet it doth remaine in them, not as a want or defect, but as sin, and that properly, as St. *Paul* affirmeth, *Rom. 7. 17.*

2.

Original sin.

3. Of the certainty of salvation, we hold that a man may bee certaine of his salvation in this life. They also hold the same: *salvation.*

3.

Certainty of
salvation.

same. The difference is, they hold the certainty to be by hope, and we by faith. *Iohn 1.12.*

The fourth poynt is of the justification of a sinner.

4.
Of Justification.

1. Concerning the matter of our justification. They grant that in justification sin is pardoned by the merits of Christ, and that none can be justified without remission of sin.

2. That the righteousness whereby man is justified cometh from Christ, and from him alone.

3. The most learned of them say, that the merit of Christs death is imputed to every sinner that doth beleeve for his satisfaction before God.

We say that the satisfaction made by Christs death and obedience is imputed to us, and becommeth our righteousness. They say it is our satisfaction, and not our righteousness.

The second difference is about the manner of our justification; we both agree that a sinner is justified by Faith: The difference is, the Papists understand a generall faith; whereby a man beleeveth the Articles of Religion to be true. Wee hold the faith which justifieth to be a particuler faith; whereby we apply to our selves the promises of righteousness & life everlasting by Christ.

2. The Papists say, that a man is justified by faith, yet not by faith alone, but also by other vertues, as hope, love, &c.

3. They say that we are justified by works; as causes we say we are justified by works, as by signes and fruits of our justification before God.

5.
Merit.

Fifthly, touching merit we agree, that merits are so far necessary, that no man can be saved without them.

2. That Christ is the root and fountaine of all merit.

The Papists place merits within a man, making two sorts of them, *viz.* The merits of persons, which is to be found in Infants dying after Baptisme: and the merit of works, which they teach to be meritorious two wayes: First, by Covenant, because God hath made a promise to reward them. Secondly, because Christ hath merited that our works should merit: we renounce all merit, and rest onely upon the merits of Christ.

The

The sixth poynt of Satisfaction.

1. We hold a civill satisfaction, & a recompence for injuries. 6.
2. We hold also a Canonical, whereby having given offence *Satisfaction.* to the Church, or any part thereof, a man doth make an open testimony of repentance.
3. We hold that Christ hath made satisfaction for our sins, and the punishment of them both eternall and temporall. They hold, that Christ by his death hath made satisfaction for all the finnes of men, and for the eternall punishment of them all, yet so as they themselves must satisfie for the temporall punishment of them either on earth or in Purgatory, which we deny.

The seventh poynt of Traditions.

The Papists teach, that besides the written word, there bee 7. certain unwritten Traditions, which must be believed as profitable and necessary to salvation. We hold the Scriptures to be most perfect, containing in them all things necessary to salvation. *Traditions.*

The eighth part concerning Vowes.

We say lawfull Vowes may be props and stays of Gods worship, but not the worship it selfe. They hold Vowes of things 8. not commanded to be part of the worship of God: as Continency, Poverty, Regular obedience, which are against Christian liberty. *Of Vowes.*

The ninth poynt for Images. We acknowledge the Civill use of Images, but we deny any religious worship of them. 9. *Images.*

The tenth is the Reall presence. We deny not the presence it selfe; and although we hold a reall presence of Christs body and bloud in the Sacrament: yet we doe not take it to be locall, 10. *Reall presence.* bodily or substantiall, but spirituall and mysticall to the signes by Sacramental relation, & to the Communicants by faith alone.

The eleventh is the Sacrifice of the Lords Supper, which they call the Masse. We acknowledge the Lords Supper to be a sacrifice. 11. *The Masse.* 1. Be-

1. Because it is a memoriall of Christs Sacrifice upon the Crosse.

2. Because every Communicant doth offer up himselfe body and soule a living and acceptable sacrifice unto God.

3. Because of the Almes given to the poore.

They make the Eucharist to be a reall, externall, or bodily sacrifice offered unto God.

It is the twelfth poynt of Fasting.

12.
Fasting.

We maintaine three sorts thereof, to wit, a Morall, Civill, and Religious.

The first being Morall, is a practice of Sobriety and Temperance to be used in the whole course of our life.

The second Civill, when upon some particuler and politicke Considerations we abstaine from flesh at certaine seasons of the yeare, to preserve the breed of Cattell, and to maintaine the calling of Fisher-men.

The third, a religious Fast, when the duties of Religion, as the exercise of prayer, and humiliation be used in our Fasts.

We joyne with them in the allowance of the principall ends of Fasting. The first, that thereby the minde may become attentive in the service of God. The second that the rebellion of the flesh may be subdued. The third is to professe our guiltinesse, and to testifie our humiliation before God.

Thirdly, we yeeld to them that Fasting is an helpe and furtherance to the worship of God, yea and a good worke also, if it be used in a good manner.

Our dissent is in three things. First, they prescribe certaine times of Fasting, as necessary to be kept. Secondly, they prescribe a difference of meats, as Whitmeats and Fish, &c. onely to be used on their fasting dayes, and that for conscience sake. Thirdly, we differ touching the ends of Fasting: for they make abstinence it selfe in a person fitly prepared, to be a part of Gods worship. To conclude, we doe not condemne Fasting, but the abuse of it.

The thirteenth poynt of the ſtate of perfection.

Our conſent is, that all true Beleevers have a ſtate of perfection in this life: and this perfection hath two parts: Firſt, is the imputation of Chriſts perfect obedience: The ſecond part, of a Chriſtian mans obedience is ſincerity or righteouſneſſe. 13.
The ſtate of Perfection.

The difference is, they teach that they cannot onely keep all the Commandements of the Law, and thereby deſerve his owne ſalvation, but goe beyond the Law, and doe works of Supererogation.

The fourteenth poynt is of the worſhipping of Saints, and eſpecially of Invocation.

Our conſent; The true Saints of God, as the Prophets, Apoſtles, and Martyrs are to be worſhipped and honoured three wayes. 14.
Worſhipping of Saints.

Firſt, by keeping a memoriall of them in a godly manner.

Secondly, in giving thanks to God for them, and the benefits that God vouchſafed by them.

Thirdly, they are to be honoured by an imitation of their Faith, Humility, Meekneſſe, Repentance, and good vertues, in which they excelled. The difference ſtands in the manner of worſhipping of Saints. The Papiſts make two degrees of Religious worſhip; the higheſt they call *Latreia*, whereby God is worſhipped, and that alone *Douleia*, whereby the Saints and Angels are worſhipped: We alſo diſtinguiſh adoration or worſhip for it is either Religious, or Civill; Religious worſhip we give to God alone, Civill worſhip we give to men. To come to the poynt, we deny that any Civill worſhip is to be given to the Saints, being abſent from us; much leſſe any religious worſhip at all, call they it what they will.

The fifteenth poynt of the Interceſſion of Saints.

We hold that the Saints departed, pray to God by giving thanks to him for their owne redemption, and for the redemption of the whole Church. 15.
Interceſſion of Saints.

Secondly, that they pray generally for the ſtate of the whole Church.

They

They hold that the Saints in heaven do make intercession to God for particuler men, according to their severall wants, and receiving particuler mens Prayers, they present them unto God: which doctrine we flatly renounce.

The sixteenth poynt of implicite faith.

16.
*Implicite
Faith.*

We hold that there is a kinde of implicite faith, as in the time of a mans first conversion, and in the time of some grievous Temptation. A second kinde of implicite faith is in regard of Apprehension, when as a man cannot say distinctly and certainly. I believe the pardon of my finnes, but I doe unfainedly desire the pardon of them all, and doe desire to repent. The difference is; The Pillars of the Roman Church, lay downe this ground, that faith in his owne nature is not a knowledge of things to be beleaved, but a reverent assent unto them, whether they be knowne or unknowne: hereupon they build, that if a man know some necessary poynts of Religion, as the doctrine of the God-head, of the Trinity, of Christs Incarnation, and of our Redemption, &c. it is needlesse to know the rest, and it is sufficient to give his consent to the Church, and to beleave as the Pastors beleave. This implicite faith we reject: for faith containeth a knowledge of things to be believed; and nothing is believed that is not knowne.

The seventeenth poynt of Purgatory.

17.
Purgatory.

They hold it to be a part of Hell, into which an entrance is made onely after this life: which we deny having no warrant for it in Gods word.

2. We differ from them touching the meanes of Purgatory. They say that men are purged by suffering the paines of Purgatory, whereby they satisfie for their vniuersall finnes, and for the temporall punishment of their mortall finnes. We teach the contrary, holding that nothing can free us from the least punishment of the smallest sinne, but the sufferings of Christ, and purge us from the least taint of corruption, saving the blood of Christ. For Prayer for the dead, which the Author joyneth to this poynt.

We hold Christian Charity is to extend it selfe to the Dead: and it may shew it selfe in their honest buriall, in preservation of their good names, and in relieving their posterity.

We pray further in generall for the faithfull departed, that God would hasten their joyfull Resurrection, and the full accomplishment of their happinesse, both for the body and the soule.

But to pray for particuler men departed, and to pray for deliverance out of Purgatory, we dare not; we think it unlawfull, because we have neither Promise nor Commandement so to doe.

The eighteenth poynt of the Supremacy.

18.

In causes Ecclesiasticall, our consent: First, for the founding *Supremacy* of the Primitive Church, the Ministry of the Word was distinguished by degrees, not only of order, but also of power, as *Peter* was called to the highest degree, *Eph 4. 11. Christ ascended up on high, and gave gifts unto men, as some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors.* Now howsoever one Apostle be not above another; yet one Apostle is above another, as an Apostle is above an Evangelist; and an Evangelist above Pastors and Teachers. And *Peter* being an Apostle, was above all Evangelists and Pastors, having the highest roome in the Ministry of the New Testament.

Secondly, among the twelve Apostles, *Peter* had a three-fold priviledge. First; of authority, *Cephas, with James and John* were called Pillers, *Gal. 2. 6. 9.* Secondly, of Primacy, being first named; *The names of the twelve Apostles are these; the first is Simon called Peter.*

Thirdly, of Principality; in regard of the measure of grace in which he excelled, *Math. 16. 16.*

The difference is, the Papists give to *Peter* and to the Bishops of *Rome* his successors, a supremacy under Christ, above all causes and persons: which wee deny; affirming Kings and Princes to bee supreme within their owne Dominions.

The nineteenth of the efficacy of the Sacraments.

19.
*Efficacy of
the Sacra-
ments.*

Our consents. We teach Sacraments to be signes, to represent Christ with his benefits unto us.

2. Instruments, whereby God offereth and giveth the said benefits unto us.

The difference. First, that Sacraments are Physicall Instruments, having force in them to give grace.

Secondly, that the very action of the Minister dispensing the Sacrament, as it is a worke done, giveth grace, if the party bee prepared. We hold the contrary.

20.
Saving faith.

The twentieth poynt of saving Faith.

Our consent. 1. They teach the property of faith to believe the whole Word of God, and especially the redemption of mankinde by Christ.

2. They avouch, that they beleeve and look to be saved by Christ, and by him alone, and by the meere mercy of God in Christ.

3. The most learned of them hold and confesse that the obedience of Christ is imputed to them for the satisfaction of the Law, and their reconciliation with God.

4. They avouch that they put their whole trust and confidence in Christ, and in the meere mercy of God for their salvation.

5. They hold that every man must apply the promise of life everlasting by Christ unto himselfe.

Though in coloured termes they seem to agree with us, yet indeed they abolish and deny the substance thereof: namely, the particuler, and certaine application of Christ Crucified, and his benefits to our selves.

21.
*Of Repen-
tance.*

The 21. poynt of Repentance.

Our consent. 1. Conclusion; that Repentance is the conversion of a sinner, and that it is passive or active; passive is an action of God, whereby he converteth a man being yet

yet unconverted; Active, is an action of man, whereby man being once turned of God, turnes himselfe.

2. Conclusion: That repentance standeth:

In { Confessing of the mouth.
Contrition of the heart.
Satisfaction in deed.

3. Conclusion: that in repentance we are to bring forth outward fruits, worthy amendment of life.

We dissent not from the Church of *Rome* in the Doctrine of Repentance, but in their abusing of it.

1. They place, the beginning of repentance, partly in themselves, and partly in the holy Ghost.

2. They take Repentance or Penance for that publike Discipline that was used against offenders in the open Congregation.

3. They make it a Sacrament.

4. They make it a meritorious cause of Remission of sinne, and everlasting life: and in these poynts (saith my Author) we dissent from the Church of *Rome*.

In the 22. place he setteth downe some sinnes of the Romish Church, viz. Atheisme, Idolatry, and Adultery, in permitting Stewes, and Brothell-houses. I pray God keep us in these distracted times from Atheisme, and Sacriledge, which en-
sueth thereupon.

22.

The sinnes of
the Romish
Church.

In Master Perkins Reformed Catholike, you may see the confutation of the Popish errors before named at large.



A Review of the Sectaries; comparing them with the P A P I S T S.

1.
Baptisme.

1. **F**OR the Sacrament of Baptisme the Papists exclude those Infants heaven that are not Baptized ; and the Anabaptists affirme the Baptisme of Children to be the marke of the Beast, and Antichristian.

2.
Lords supper

The Papists attribute too much to the Element of Bread in the holy Communion, accounting him no good Christian that will not call it his *Lord God*. Some of these Sectaries, as the *Brownists*, mocke and scoffe at the Sacrament of the Lords Supper, calling it a two-penny Banquet.

3.
Number of Sacraments.

For the number of Sacraments, the Papists will have too many : and some of these Sectaries too few.

4.
Reverence to the blessed Virgin.

The Papists give too much reverence to the Blessed Virgin, holy Apostles, and Saints departed: and some of these Hereticks blaspheme the holy Virgin, whom all Nations should call blessed ; as the *Melchiorists* saying, *Maledicta sit caro Maria*.

5.
Lords prayer

The Papists are blamed for saying too often the Lords Prayer : the *Brownists*, and some of other Sectaries will not say the Lords Prayer at all ; some of them affirming it to be an abominable Idoll, though it be commanded to be said by our Lord himselfe.

6.
Lords Day.

The Papists will not onely keep the Lords day, but also
many

many Holy-dayes : some of these Sectaries will neither keepe Holy-dayes, nor the Lords day ; as the *Famalists* and *Ani-Sabbatarians*.

The Papists confesse their finnes, and suppose they cannot enter heaven without a particuler confession of them : some of these Hereticks will not confesse their finnes at all ; affirming God can see no sinne in them : as the *Antinomians*.

7.

Confession
of finnes.

In equivocating they are alike : Equivocation is a cunning colouring of a Lye, which is against Scripture, against the rule of equity, an hindring of Justice, the way to perjury, the di-vills creature, who is the Father of Lying a princiapall proppe and pillar of Antichrists Kingdome.

8.

Equivocation

For lying : I know not whether Papists or Sectaries shall carry away the Bell : they tell lyes, they print lies, they preach lyes, they paint lies, and both without controule.

9.

Lying.

Ballinger telleth us that the *Anabaptists* brought Cart-loads of lies to maintaine their detestable opinions.

Pie fraudes ; as the Papists have *Pie fraudes*, to draw men to godlinesse, as purgatory, and such like ; so have the Sectaries, and especially the *Anabaptists* have tricks and devises, as Visions, Revelations, Dreames ; yea, false miracles to maintaine their cause.

10.

Pie fraudes.

For Hypocrisie they are both alike ; they come in sheepes cloathing ; but inwardly they are ravening Wolves. The *Anabaptists* entred *Munster* like Lambes, but became Wolves, having gotten the upper hand.

11.

Hypocrisie.

For their uncleannesse ; the Papists permit Stewes : but the uncleannesse of the *Familists* and *Anabaptists* in their spirituall marriages, and other abominations, are not with a modest tongue to be spoken.

12.

Uncleannes.

13.
Churches.

For Churches ; the Papists spare no cost in erecting and trimming them, they would make them if they could like heaven it selfe : whereas some of these Sectaries would destroy and demolish them.

14.
*Blaspheme
the Trinity.*

Last of all, the Papists worship God in Trinity, and Trinity in Unity : and whereas some of these Sectaries blaspheme the holy Trinity ; their opinions being so Diabolicall and prodigiously impious, that it is not for a Christian to name their opinions.

I thope that our Governours will drive these also from our Folds, as they doe the Popish Emislaries.

It is fit for all that are Christians to avoyd all those who speake against Christ, and to account them as the enemies of God, and corrupters of soules.



Postscript.

Since the publishing of this *Herefiography*, I have been abused above measure, not onely with reviling language in the streets, as I goe ; but also in my estate : some Sectaries of my Parish, denying now to pay me any thing at all ; affirming, that they are to maintaine the Minister of their owne Congregation. And that which troubleth them, is my defence of Tithes, and the Ordinance of Parliament for the true payment of them. The non-payment whereof, is one of the chiefe inducements, that the *Brownists* and some other Sectaries have to entise the silly people, and to poyson them with their other errors : which they learnt from the *Anabaptists*, who taught also, that Christian men were to pay no rent, nor submit to any government : for which the *German* Princes rooted

rooted them out of their Dominions.

Now these latter Hereticks daring not to forbid payment of rent, nor Magistracy, raile altogether upon the payment of Tithes, and the Ordinance for Tithes, lately set out by Parliament. And some of them in a scandalous Libell, among other things affirme, Doctor *Feathes* Divell to be transmigrated into old *Ephraim Pagitt*, (would to God I had his learning) who is altogether for sat Tithes, &c. I pray God keep the divell out of them. A learned man writeth; * *That if a man* * *Lower de* *should binde himselfe to the Divell, to doe his uttermost in sup- paupertate* *planting the kingdome of Christ, he could not attempt it any Ecclesie.* *way more directly, then in driving the Ministers to such* *straits and difficulties, that having not convenient and ne-* *cessary maintenance, they must either give over their callings,* *or devoyd of courage and comfort, in sorrow exercise the same:* *by occasion whereof, others shall be discouraged from the study* *of Divinity, nothing desirous to buy poverty so deare. Such, (as* *I have said before) doe not onely occidere Presbyteros, kill* *Christs Ministers; But also with Julian Presbyterium, the* *very Ministry of Christ. Yea, they strike at the root of* *Gods Service, at Christs Priesthood, going about to destroy* *the Ministry and Seminary of Gods Church. But for the pay-* *ment of Tithes which they so blaspheme, the Ministers have* *to them a double right.*

First, by speciall reservation of Almighty God.

Secondly, by humane donation.

For the first, men have soules as well as bodies, and God hath provided for them both: as in the week he allowed six days for the body, and sanctified the seventh for the soule: so of mens goods, he alloweth nine parts for the Body, and reserveth a tenth for the soule, to maintaine his Ministers, to beget them unto God, and teach them his knowledge: a tenth part he precisely enjoyned, that mans covetousnesse should not rob his Ministers, which some would doe; if the *quota pars* were left to their discretions, The reservation of Tithe is set downe in expresse words, *Levit. 27. 30. All the Tithe of the land, whether of the seed of the land, or of the fruit of the tree,* *There was a* *speciall prayer* *appointed for* *men paying* *their Tenthes,* *with a protesta-* *tion of the true* *payment of* *them; desiring* *Gods blessing* *a cordigly* *Deut. 26. 13.*

it is the Lords, it is holy to the Lord. [All] none excepted, [is] not hereafter shall be, but now is and hath been: As the Sabbath was observed, before the fourth Commandement was promulgated, *Exod. 20.* So Tithes were paid long before this reservation to the Levites. You may read of *Abraham* paying Tithes to *Melchisedech*, and of *Jacob* promising to pay them. And now God reserving them to himselfe, and establishing them upon the Levites, so we have a *succession* of them unto Christ.

Homil. 5.

Alvers. In-
daos.

Now hath not Christ a Priest-hood, and that more excellent then *Melchisedechs*, or the Levites: *Melchisedech* blessed *Abraham*; But in our High Priest, *all the Nations of the earth are blessed.* The Apostle telleth us (as *Chrysostome* affirmeth) that Christ received Tithes from *Levi* by *Abraham*, father of the faithfull, who paying Tithes to *Melchisedech*. shadowed out the faithfull paying Tithes to Christ. For *Abraham* payed Tithes not to the Priest that offered Leviticall Sacrifices of Bullocks and Goats, but of *Bread and Wine*: setting forth to what Priests we must pay Tithes to.

Hath not Christ our High Priest a Priest-hood? yes, and why should not Tithes bee due to his Priest-hood? are his Priests to serve for nothing? he telleth us himselfe, that the *Labourer is worthy of his wages.*

How dare any man deny Tithes to Christs Priest-hood? tell me is Christs Priest-hood lesse deserving than *Aarons* or *Melchisedechs*, or hath he lost his right, or hath Christ lesse care of the Ministers of the Gospell, then was taken for the Priests of the Law? Saint *Paul* saith, they are *worthy of double honour.* Or hath Christ renounced his right in Tithes? no, you may read of his expresse allowance of them, *Matth. 23. 23.* It is his Ordinance. *1 Cor. 9. 3.* *Do you not know, that they which wait at the Altar, are partakers with the Altar?* So hath God ordained, that they which preach the Gospell, should live of the Gospell: God hath *ordained*, saith the Apostle, where can we finde any other ordinance?

The Apostles setteth downe the difference between the Leviticall Priests and Christ, *Heb. 7. 8.* They under the Tabernacle, take Tithes of them who dyed; but here he taketh them that

that liveth for ever. In which Text he sheweth, that Tithes are not Leviticall and a mutable maintenance, but the eternall maintenance of Gods service, used before the Law, when the Priest-hood was in the Father of the Family, stated on, (not first invented for) *Levi*, during the Levites service: and when the body came which was Christs, and *Levi* with all his Typicall service was to be abolished; then ceased not Tithes in right, although in practise they were not paid by Pagans, but were transferred to Christ, and to his Ministers for their maintenance; yea to the Priest-hood of Christ who liveth for ever.

Let these Sectaries shew any one Sillable in all the holy Scriptures in which Tithes are Ceremoniall, as the Sacrifices were, which were types and figures of Christs Sacrifice, which he offered once for all, and in him determined.

Or where Christ or his Apostles may but seeme to have abrogated, abolished, or changed them, or why the Law for Tithes should be more abolished then the Law for the Sabbath: The service of God continuing, why should not the maintenance thereof continue.

To conclude, as the Christians, so also the *Mahometans*, who are much more numerous than the Christians, pay their Tithes with great conscience, the detention of them, is one of the grand finnes, which the two inquisitor Angels of their Law doe examine soules after death, viz. *Whether they have payd their Tithes without fraud*, as witnesseth *Ioannes Baptista Alfaqni*, who had been a *Mahometan* Priest. The wisdom of Almighty God, the practise of all ages, the example of Patriarks, *Abraham* and *Iacob*; yea the Commandement of God hath taught us to render God a tenth.

If this will not suffice, wee have another right, a Title as good, and as ancient, as any man can shew for his lands; that is, *the donation of Tithes to the Church*, confirmed by the Kings and Parliaments of this Kingdome from time to time, ever since Christianity flourished amongst us. For this vid. my *Christianography*, page 211. and Sir *Henr. Spelman de non Teme-randis Ecclesijs*.

Last of all consider the equity of this maintenance, whether

2 Tim. 3.6.

Vdals N time
tange. e. p 4
Acts 5. 3.
The diuell that
was in Anani-
as seemeth to be
a conscionable
diuell in re-
spect of the sa-
cilegious di-
uells of our
time.

Most of the
Ministers of
London may
pray for ompe-
tencies, being
not able to sub-
sist without the
charity of their
parishioners,
their Benefices
being many of
them worth but
20. 30. 40. 50.
l. per ann. &
paying great
Taxes out of
them, as first
Francis, Tenth,
&c. although
they are freed
from the Bish-
of Romes su-
perstition
enormities, yet
they are not
freed from the
payments that
the Bishops of
Rome layd upon
them.

it be better for men to pay a tenth, then have these Seducers to creep into their houses, and get from their wives, (being silly women) children and servants, not a tenth, or two and nine pence for an Oblation, but great summes of money, whatsoever they can prole from them (like the Pharisees) devouring Widdowes houses under the colour of long Prayers.

But whereas some of them write the diuell to be in me, Sir Thomas More writeth of a Devil called *Negotium*, Businesse, which carryeth more to Hell then all the diuells beside, who was in them that would not come to the feast: one being so busie in marrying a wife, that he could not come, another having bought Oxen, another having bought a Farme, &c. I read also of another diuill called *Sacriledge*, which St. Peter telleth us to bee in *Ananias*. *Why hath the diuell filled thy heart*. If the diuill were in him who gave halfe that hee had, and kept back but part; what diuill is in them, that give nothing themselves, but sease upon those lands and goods, which not they, but other men had consecrated to the service of Almighty God, with many curses to the violaters of their Donations? This Diuill Sacriledge at this time, seemeth to bee a very devout Diuill, very carefull of Gods service that it might be better performed, he would have the Ministers lands taken from them; that they might follow their studies and not bee encombred with them; yea, a carefull diuill also of the Ministers maintenance he would have them to have *competencies*, and the King and State to have the over-plus of their means, all which godly pretences are hypocriticall, and the Maskes of vile iniquity, and holy theft; for it is not the Ministers profit they looke at, neither the commodity of the King or State, but their owne covetousnesse, by which some seek to satisfie their owne pride, riot, wanton and greedy lusts. Like *Judas*, who will not stick to sel Christ himselfe for money: Such a Reformation as was in King *Henry* the eightes time doe some gape after, in which almost every man got somewhat: some one Gentleman got ten Parsonages, some other twenty. Read Doctor *Turners* Book entituled *Spiritual Physick*; almost in every house and Alehouse, you might see Carpets, and Cushions

shions made of Church-Ornaments. After that men had devoured the wealth of the Monasteries, they began to long after the lands of Bishops, and Cathedrall Churches, (as Mr. Fox relateth) and for this purpose they set Sir Thomas Seymour a worke, to promote it to the King. To whom the King answered, *There are a sort of you to whom I have liberally given of the possession of Menasteries, which like as you have lightly gotten, so you have unthriftilly spent, some at Dice, others on gay cloathes, and others worse; and now you would make a cheavance of Church-lands to accomplish your greedy appetites, &c.*

Surely it is a disgrace to Religion, that in Reformations mens thoughts doe runne, even in the greater labours and learning in the Church, to pill and pole the Ministry, and bring it to beggery; being the curse pronounced against the Priests the posterity of *Eli*: from which curse the Lord keep this poor Church.



An Extract of the Acts of the Nationall Synod of the Reformed Churches of France, assembled by the Kings permission at Charantoun, Anno 1644. 26. Decemb. and dayes following.

UPon what hath been reported by the Commissioners of the Maritime Provinces, that divers comming from Forreign Countries, and who goe under the name of *Independents*, because they teach that every particular Congregation ought to be governed by its owne particuler Laws, without any depending of any in Ecclesiasticall matters, and without

out any obligation to acknowledg the Authority of *Colloques*, or *Classes* and *Synods* for its government and conduct, settling their abode in this Kingdome, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken, the Assembly fearing lest the contagion of this poyson gaining ground insensibly should throw trouble and disorder among us; and judging the said Sect of *Independents* to be not onely prejudiciall to the Church of God, in so far, that it endeavours to bring in *Confusion*, opening a Gate to all kind of Singularities and Extravagancies, and taking away all meanes of any remedy to the evill, but also most dangerous to the State, where (if it had place) there might as many Religions set up, as there be parishes or particular Congregations, doth enioyne to all the Provinces, and particularly to the Maritimes, to take heed that the evill take no foote in this Kingdome, to the end that Peace and Uniformity as well in Religion as in Discipline, may be inviolably preserved; and that nothing be brought in amongst us which may alter in any kind the service due unto their Majesties.

10 AP 66

Garrissolle Moderator.*Basnage* Adjoynt.*Blondel* Secretary.*Le Coq*. Secretary.

Errata.

P Age 10. l. 8. read Harlem. p. 26. l. 15. r. 400. p. 32. l. 1. r. Polemicæ. p. 54. l. 5. r. Balamites. 22. rebellious. p. 61. l. 6. r. Presbyterie. p. 63. l. 5. r. all. p. 75. l. 7. into their society, but such as are content to have their goods.

FINIS.